

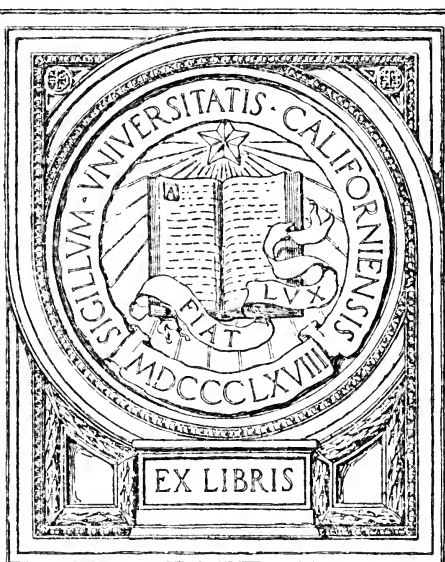
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Its objects are to propagate the Doctrine of the Lord Buddha and to re-establish Buddhist activity at Buddha-Gaya, Isipatana-Benares, Kusinara, &c. It has quarters at Buddha-Gaya (the holy spot where the Buddha attained Enlightenment), Isipatana (where He delivered His first sermon), Calcutta (the Capital of India), Anuradhapura (the Sacred City of Lanka), and Colombo. The Society sends out Buddhist Preachers to preach the Teachings of the Buddha in the Island and abroad, maintains educational institutions, &c. Anagarika H. Dharmapala, the General Secretary of the Society, who represented the Buddhists of Ceylon at the Parliament of Religions held at Chicago in 1903, has been three times on preaching tours throughout the world. He edits

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FIRST FLIGHT OF STEPS AT MIHINTALE.

THE SACRED CITY OF ANURADHAPURA

WITH FORTY-SIX ILLUSTRATIONS.

BY

BRAHMACHARI WALISINHA HARISCH'ANDRA,

*Honorary Secretary of the Maha-Bodhi Society and President of Anuradhapura
Ruwanweli Dagaba Restoration Society.*



Published by the Author, at 44, First Cross Street, Colombo.

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1908.

TO THE
LIBRARY OF THE
AMERICAN MUSEUM OF
NATURAL HISTORY

PREFACE.

IN presenting this enlarged second edition, I am glad that I have realised my hope as expressed in November, 1904, in the preface to my first attempt of "The Sacred City of Anuradhapura," having 25 pages and five illustrations.

The main object of this book is to make known to the world the true and most authentic history of the Sacred City of Anuradhapura, that has been undergoing desecration at the hands of misinformed officials of the Government of Ceylon.

The Buddhists of Asia love this holy City founded three centuries prior to the birth of Jesus Christ. Those people living in the remotest parts of the world who are interested in antiquarian things and archæology visit this City. And there is no other City upon the universe that has maintained its position as a Sacred City, replete with sacred objects of diverse kind, for a period of 2,200 years, except this City, the property of the *Buddhasasana*, built and maintained by the Sinhalese nation.

I have refrained from writing on the political City of Anuradhapura as it is still unexplored; and I expect to publish a separate book on that subject after the Ceylon Government has caused the clearing and excavation of that buried City, which deserves prompt attention from the Government. Judging from the words of His Excellency Sir Henry

McCallum, as reproduced in the first part of Chapter XIV., I have not the least doubt that His Excellency will take immediate steps to discover the City proper.

I thank Dr. C. A. Hewavitarana, M.R.C.S., L.R.C.P., of Colombo for the assistance rendered by reading through the proof sheets and some portion of the manuscript; and my thanks are due to Mr. Harry Dias of Panadura for the readiness with which he has supplied me with funds to bring out this small volume.

W. HARISCHANDRA.

M. B. S. Hd. Qrs., Colombo,

29th January $\frac{2451}{1908}$.



BRAHMACHARI WALISINHA HARISCHANDRA.

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THIRD FLIGHT OF STEPS AT MIHINTALE.

The Sacred City of Anuradhapura.

Chapter I.

THE FORMATION OF THE MAHAMEGHA GARDEN.

THOUGH many attempts have been made to re-construct the City of Anuradhapura and its associations by means of modern research, hardly any writer has attempted to do so according to the historical evidence in *Mahawansa* and other kindred records. Most of these authors have failed to grasp the fact that there existed in the days of antiquity two distinct cities; viz:—Anuradhapura the political Capital and Anuradhapura the Sacred City. As it is found absolutely necessary to supply the public with an authentic record of matters relating to the Sacred City of Anuradhapura, we have undertaken to write the following with the hope that this book would enlighten its readers on the history of a city held sacred by the Buddhist world for twenty-two centuries.

In the year 176 after the *parinibbana* of the Lord Buddha, *i.e.*, 368 B.C., Mutasiva succeeded his father, King Panduka Abhaya who founded the City of Anuradhapura.* King Mutasiva who continued Anuradhapura as the Capital of Lanka formed the Mahamégha Pleasure Garden. This garden, according to the *Mahavansa*, was thoroughly adorned with fruit and flower bearing trees of every description. Just at the time when this beautiful

* On account of its having been the settlement of Prince Anuradha and because it was founded under the constellation Anura, the city was called Anuradhapura. King Panduka Abhaya had organized municipal reforms in that city. There were 500 coolies to scavenge the streets, 200 latrine coolies, 150 cemetery coolies, &c.—*Mahavansa* p. 43.

garden was being laid out, an unseasonable heavy fall of rain took place. From this circumstance the garden was called Mahaméggha, which denotes in Sinhalese a heavy shower of rain—(maha, great; meggha, shower of rain).

This royal pleasure garden was situated to the south of the city and outside its limits.

The statement in "The Ruined Cities of Ceylon"—"This garden, of twenty square miles in extent, was in the centre of the royal city"—is incorrect. Its author was committing an error in giving publicity to such a statement without any evidence. This is a point of high importance not only from an archæological but also from a religious point of view.

The fact that that delightful royal garden was situated outside the limits of the Capital is well established from the descriptions of the visit of the great Arahata Mahinda Thera to Anuradhapura, as well as from the various religious functions that were held during the reign of King Devanampiya Tissa. The same fact is maintained in the records of the travels of that famous Chinese pilgrim Fa-hian who visited Lanka 1,600 years ago.

Malwatu or Kadambe Oya, which is associated with the history of Anuradhapura, is a well-known river and is looked on by all those who visit Anuradhapura with great interest. It was originally called Kadambe Oya. On account of its close proximity to the garden it was re-named Malwatu or the "flower-garden" river—*Malwatte* being the popular name of the pleasure garden.

Here it should be noted that it formed the eastern boundary of the garden.

It may be of interest to state that while in the third century before Christ, the Sinhalese kings had formed besides the Mahaméggha Garden another garden called *Nandana*, adjoining the Capital, the British Government of Ceylon in the twentieth century has failed to keep up the Anuradhapura botanical gardens opened about fifteen years ago.

Chapter II.

THE FRIENDSHIP BETWEEN THE EMPEROR ASOKA AND KING DEVANAMPIYA TISSA.

IN the year 309 B.C. Devanampiya Tissa the second son of King Mutasiva was installed the Monarch of Lanka. At that time the Emperor Asoka the ruling sovereign of India was doing his best to propagate Buddhism throughout the world. The reign of the great Emperor was an epoch in the history of Buddhism.

The reign of King Devanampiya Tissa was marked by an unparalleled discovery of pearls and the most valuable sapphires, rubies and other precious things. Having considered that the fittest person to receive these precious jewels was that illustrious Emperor of India, the king decided to send them as presents to him. Though they were on friendly terms they had never met. The king appointed four envoys; viz :—(1) Arittha, the chief Minister; (2) Malla, the Minister of State; (3) Tissa, the chief Accountant; and (4) a learned Brahman. Besides those valuable gifts, three royal chariots and a chank with the whorls to the right were also entrusted to the envoys, who, attended by a large retinue, started from Anuradhapura and arrived at the port known by the name of *Dambakolapatuna*, which probably was situated near modern Jaffna. There they embarked on board a vessel and reached *Tamalipti*, an ancient port in Bengal to the west of the Hugli river, on the seventh day. The envoys further travelled another week by land before they arrived at the palace of

the Emperor Asoka, which was situated at Pataliputta* (present Patna).

The ambassadors of Ceylon delivered the royal presents to the emperor who accepted them with high appreciation. It is said that the emperor could not find treasures in his vast empire to equal those received from Lanka. He conferred high ranks on the ambassadors and immediately ordered his officers to provide them with all the necessary comforts. They sojourned in India for five months before they returned to Ceylon.

The emperor gave in return the following presents to the Ceylon envoys to be taken to their king:—Chowrie (royal fly flapper), diadem (sword of state), pair of royal golden slippers, head ornament, golden anointing vase, sandalwood, royal towel, ointments for the body, aruna-coloured clay, water of Anotatta lake, right-hand chank, water of Ganges, a royal virgin, sundry golden vessels, costly howda, medicinal fruits and drugs, 160 loads of hill paddy and a complete retinue of royal attendants. In addition to those varied presents the emperor sent a letter containing a special gift of pious advice, viz:—

“I have taken refuge in the Lord Buddha, His Doctrine and His Disciples; I have avowed myself a devotee in the noble religion of the illustrious descendant of Sakya. Ruler of men! imbuing your mind with the conviction of the truth of the highest sublimity of the Triple Gem, may you also take refuge in this path of salvation.”

The King of Ceylon was delighted with this gracious letter and the presents he had received in return from the emperor. He treated his loyal ambassadors with due recognition of their successful mission by conferring on them high ranks of honour.

* “Dupleix” the French Mail Steamer conveys a passenger from Colombo to Calcutta in six days. The distance from Calcutta to Patna is 332 miles by Railway.

Chapter III.

THE CONVERSION OF THE KING OF CEYLON TO BUDDHISM.

AT the termination of the Third Convocation of the Buddhist Monks held at Pataliputta in the year 309 B.C. under the presidency of the chief High Priest the most venerable Moggaliputta Tissa Thera, a band of self-sacrificing and most pious monks was selected by the High Priest himself as missionaries to other countries to establish Buddhism.

Among those monks was Mahinda Thera, son of Emperor Asoka. He had been selected to preach the sublime Teachings of Buddha to the people of Ceylon. At that time King Mutasiva had attained the last stage of his life and the wise Thera foreseeing that the old King of Ceylon would breathe his last within a few weeks, he delayed his mission until Devanampiya Tissa had ascended the throne. Soon after the accession of Tissa and the exchange of presents between the King of Ceylon and the Emperor of India, that illustrious royal Apostle Mahinda Thera accompanied by four *Arahats*,* Sumana Samanera and Bhanduka Upasaka arrived at the summit of Mihintale rock on the full-moon day in the month of June in the year 236 according to Buddhist Era (308 B.C.). This historic rock is called *missa* mountain and also *sāgiriya*.

On that auspicious day the King of Ceylon, Devanampiya Tissa, held a state festival in the Island and it was a day of great merriment and mirth to the Sinhalese nation. The chief event in the day's proceedings was a hunting excursion.

*Arahats were those monks who had attained the highest state of sanctification.

Accordingly the king, who was ignorant of the arrival of the Arahats on the mountain, with a retinue of thousands started for an elk hunt and entered the forest at Mihintale. In the course of the pursuit of game he gave chase to an elk that climbed up the rock and the king chasing the animal had to reach the very summit of Mihintale where the Arahats were taking rest. He lost sight of the elk and his attention was keenly drawn by the most serene appearance of Mahinda Thera. The king was surprised at the unexpected sight of an unknown personage in the solitary forest. The great Thera, who had foreseen that the king would come there, was highly pleased at meeting the Monarch of Lanka.

The Thera seeing that the king was in a state of confusion said to him, "come hither, Tissa." The king, who knew that there was none in his dominion to address him in that manner, thought that it was a spirit that addressed him in a disrespectful strain. The Thera considering that the king should forthwith be corrected in his erroneous impression, said:—"We are the ministers and disciples of the Lord of the True Faith; in compassion towards you Oh! King, we have repaired hither from India." These words relieved the king of his fear, and recollecting the letter he had received recently from his friend the Emperor of India, was convinced that they were the holy ministers of Buddhism. The king laying aside his bow and arrows and such other weapons approached the Arahats and sat by them.

Mahinda Thera with a view to concentrate the thoughts of the king asked several questions which run as follows:—

Thera.—O king! what is this tree (pointing a mango tree) called?

King.— It is called *Amba* (mango) tree.

Thera.—Besides this one is there any other mango tree?

King.— There are many mango trees.

Thera.—Besides this mango tree and those other mango trees are there any other trees on earth?



MAHASAYA.



KING.— Lord! there are many trees; but they are not mango trees.

THERA.—Besides the other mango trees and the trees that are not mango, is there any other tree?

KING.— Gracious Lord! Yes; this mango tree.

THERA.—Ruler of men! You are a wise king.

THERA.—Great king! Have you relations?

KING.— Lord! I have many.

THERA.—Are there any persons who are not your relations?

KING.— Yes; there are many.

THERA.—Besides your relations and those who are not your relations is there any other person.

KING.— Lord! There is, and that is myself.

THERA.—Ruler of men, may you be happy! You are wise.

The royal Apostle having thus tested and sharpened the intellectual capacity of the king, delivered a sermon entitled *Chulahatthipadōpama Sutta*.

A brief account of this sermon, which is the 27th of the *Majjima Nikaya*, delivered by Mahinda Thera to the Sinhalese Monarch for the first time, runs thus:—

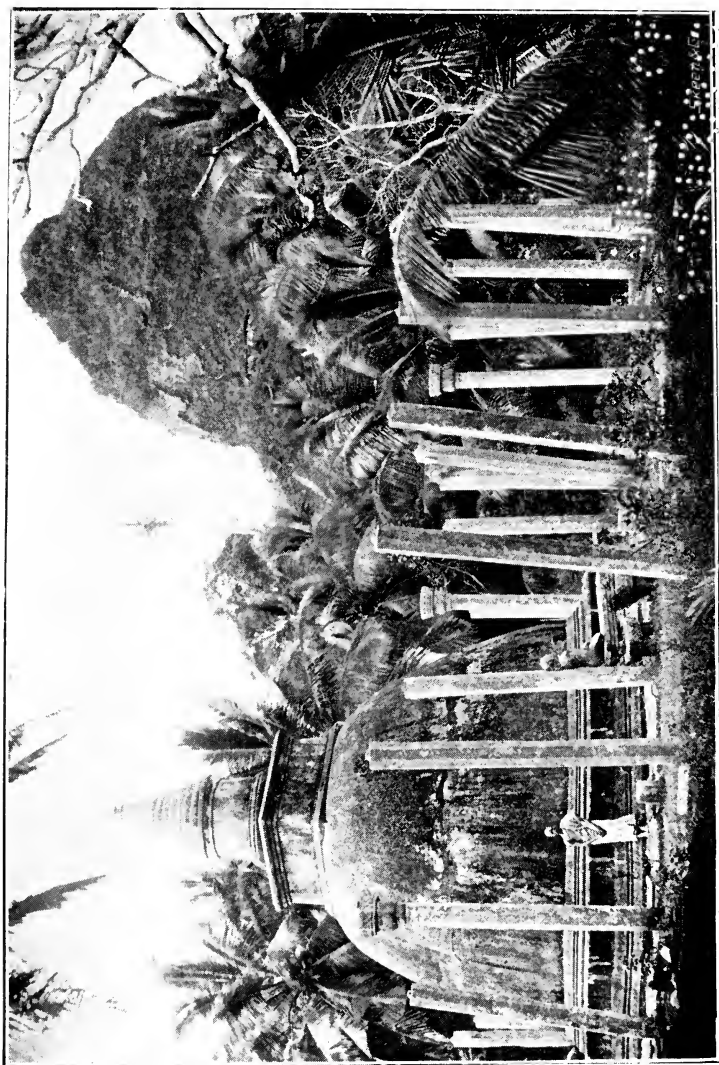
At a certain time when the Lord Buddha was residing at the Jetawana Monastery in Sawatthi, a historic city in India, a wealthy Brahman named Janussoni was in the habit of driving about in his chariot white in every respect. One day meeting a Buddhist pilgrim whose name was Pilotika Vacchayana, he questioned him whence he was coming. The pilgrim answered that he was returning from the Monastery of the Blessed One. On being further questioned what he thought of the wisdom of the Buddha, whether He was all wise, he said that only a Buddha could know the depth of the wisdom of the Buddha. Then the Brahman said:—"why do you praise Him so much? And what quality have you noticed in Him to be so devoted to Him?"

The pilgrim answered:—just as an elephant-trainer would understand by seeing a large foot-print of an

elephant that it was a mark left by a big elephant, so I am convinced of the truth of the Buddha, His Doctrine and His Order by observing four foot-prints; viz :—certain Shattriya pundits specially versed in controversy, after having studied a number of questions, went to the Blessed One and opened a controversy with the object of defeating Him; the result was that they became His lay followers. Certain Brahman pundits with similar qualifications made a similar attempt with the same result. The identical thing happened to a certain party of Grahapati pundits. And certain non-Buddhist recluses versed in controversy made an attempt to defeat the Buddha who converted them all and they joined His Order. By virtue of the noble Teachings of the Blessed One all those Bhikkhus attained the highest bliss and declared that if not for His Doctrine, their lives would have been worthless.

The Brahman Janussoni thereupon visited the Buddha and repeated to Him his whole conversation with the pilgrim Pilotika; whereupon the Buddha replied that the parable of the elephant foot-print was not completely carried through and proceeded on with the explanation, a summary of which is as follows:—

“Brahman! An expert elephant-trainer would not judge the size of the elephant merely by looking at the foot-print, because there are certain small she-elephants whose feet are large; but would follow up the track and on seeing a lot of jungle trampled down, he still would not come to the conclusion that it must be a mighty elephant; but when at last he sees high-lying branches broken off and sights the elephant himself, then is he convinced that the foot-prints he has been following belong to this mighty elephant. In the same way, Oh Brahman! a house-holder listening to the discourse of the Buddha is converted. He joins the Order and follows the life of a Bhikkhu. He now fulfils the duties of a member of the Holy Order. He abstains



AMBASTALA DAGABA.



from killing and is full of love and compassion for all living beings. He abstains from taking things which are not given to him and waits without covetousness for what he is given. He abstains from unchastity and lives free from impure thoughts. He abstains from lying and always speaks the truth, and he is no hypocrite, nor does he flatter. He abstains from slander and sowing discord; but instead fosters concord. He abstains from rough words and uses kind language. He abstains from foolish talk and speaks the right words at the right time.

By the fulfilment of these and other precepts he is happy and contented. He keeps his senses thoroughly under control and all his actions are accomplished with thoughtfulness. True to these principles he retires to a solitary place and enters upon meditation. He now discards the five obstacles; viz:—1 Lust; 2 Hatred; 3 Sloth; 4 Pride and 5 Doubt; and cultivates the opposite qualities.

He then enters upon the ecstasy of the First Rapture which constitutes a state of joy and calmness born of reflection and detachment from desires. This is called a foot-print of the Buddha. The holy disciple is not yet convinced that the Buddha is all wise, His Doctrine well proclaimed and the members of His Order well trained.

Further he enters into the Second Rapture which is a state of joy born of self-concentration, free from reasoning and investigation. This is also called a foot-print of the Buddha. But still the disciple is not yet convinced.

And now he enters into the Third Rapture which is a state of happy equanimity. This again is called a foot-print of the Buddha. And still the disciple is unconvinced.

And further he enters into the Fourth Rapture which is a state free from sorrow and joy and perfectly pure. This also is called a foot-print of the Buddha. But still the disciple is unconvinced.

In this state of mind he then remembers many past existences and destructions and renovations of the world. This also is called a foot-print of the Buddha. And still the disciple is unconvinced.

He then directs his attention to the appearance and disappearance of all beings, how they are born in different conditions and with different characters and the different states in which they are reborn according to their deeds. This also is called a foot-print of the Buddha. And the disciple is still unconvinced.

Thereupon he directs his attention to the Four Noble Truths; viz :—1 Suffering; 2 The cause of suffering; 3 The cessation of suffering; and 4 The path leading to the cessation of suffering, which is known as the Noble Eight-fold Path. This is also called a foot-print of the Buddha. Yet the disciple is unconvinced. But he is coming near the goal. For, seeing all this, his mind is delivered from lust, desire for existence and illusion; and the knowledge rises within him that his work has been accomplished and there is no more rebirth for him. This is also called a foot-print of the Buddha. And now the holy disciple is fully convinced that the Buddha is all wise, that His Doctrine has been well proclaimed and that the members of His Order have been well trained. Thus ends the comparison with the elephant foot-print."

At the close of this discourse of the Lord, the Brahman Janussoni became a lay follower of the Buddha.

The King of Lanka and his thousands of attendants listened to the interesting discourse delivered by Mahinda Thera and at its conclusion embraced Buddhism.

In that manner King Devanampiya Tissa was converted to Buddhism, which, at the present time, is accepted as the true religion by one third of the population of the world.

Chapter IV.

MIHINTALE.

THIS most historic rock is situated at a distance of eight miles to the east of Anuradhapura.

The most prominent spot on this rock is the place known as *Ambastala*, the name having been derived from the mango (*amba*) tree which stood there when the holy ministers visited Mihintale, and which was the first object of conversation between the Thera and the king. This identical spot is now marked by an edifice called *Ambastala Dagoba* which enshrines the relics of the great Arahāt Mahinda Thera, the founder of Buddhism in the Island of Ceylon. This Dagoba, though small in size, is the best preserved structure at Mihintale. It was built during the reign of King Uttiya, 275 B.C. The octagonal stone pillars with sculptured capitals are some of those that supported the roof that had been erected over the Stupa (Dagoba).

Within a few fathoms from that Stupa there stands what is called *Mahasāya* which enshrines the *Urnaroma* relic of the Buddha. It was built in that illustrious reign of King Devanampiya Tissa. Considering the size of the remains of this sacred edifice it may be mentioned that it had been a huge Dagoba at first.

Amongst other interesting things at Mihintale there is a pool hewn out of the solid rock bearing the name "Naga Pokuna," on account of the five-hooded cobra—Naga—carved on the rock which overhangs the eastern side of the pool. It holds ample water, and even during the hottest weather has an adequate supply. There are two excellent stone inscriptions placed in erect attitude at the western foot of the rock and every visitor to Mihintale should not miss seeing them.

The top of Mihintale is the place where the Doctrine of Buddha was preached for the first time to the Sinhalese people and it was there that the Buddhist monks in Lanka were provided with abodes to pass the first *wass* (rainy) season after the establishment of Buddhism in the Island.

The stairway that leads from the ground to the top of the lofty mountain is most admirably and scientifically laid with stone steps whose symmetrical arrangement enables the weakest pedestrian to ascend the rock with ease and comfort. The skill, ingenuity, devotedness and all such distinctive characteristics of the ancient Sinhalese could be very well recalled to one's mind by thinking over the various works at Mihintale, which rises a thousand feet from the plain below. It is needless to say that this spot has been visited by thousands of pilgrims and tourists annually since 308 B.C.

Fa-Hian, the famous Chinese traveller, writes thus:—

“Forty *li* to the east of Abhaya (giri) Vihara is a mountain, on which is built a chapel* called Po-ti; there are about two thousand priests in it. Amongst them is a very distinguished Shramana called Dharmakoti or Dharmagupta. The people of this country greatly respect and reverence him. He resides in a cell, where he has lived for about forty years. By the constant practice of benevolence he has been able to tame the serpents and mice, so that they stop together in one cell, and do not hurt one another.”

The summit of Mihintale, which was in the days of antiquity a hive of cells, rooms and so forth, has now two insignificant dwellings, having three or four Bhikkhus, who, with the co-operation of a pious Upasaka, are improving the holy place out of the collections received from the pilgrims.

* Here chapel ought to be considered as a word denoting a large collection of abodes.

Chapter V.

THE DEDICATION OF THE MAHAMEGHA GARDEN TO THE SANGHA.

ON that full-moon day when King Devanampiya Tissa became a convert to Buddhism he invited the Arahats to visit the City. But as night was drawing near, the king with his followers returned to the City without them.

Early in the morning of the following day the king sent his ministers to Mihintale to escort the Arahats in the state chariot. The holy Apostles having declined the use of the chariots arrived miraculously at the spot to the south of the City where the Thuparama Dagoba was subsequently built.

The pious monarch having come to that spot paid due reverence to the Arahats; and receiving from the hands of the chief Thera his bowl, he conducted them into the City where a specially canopied and elaborately decorated hall was prepared within the premises of the palace. There they seated themselves in order of seniority, when the king personally served them with the best of food. At the conclusion of the repast the king sat by the Arahats and sent for Princess Anula, the consort of his younger brother Mahanaga, the sub-king. She, with a retinue of five-hundred ladies, appeared in the hall and after having paid due respect to the Arahats took her seat.

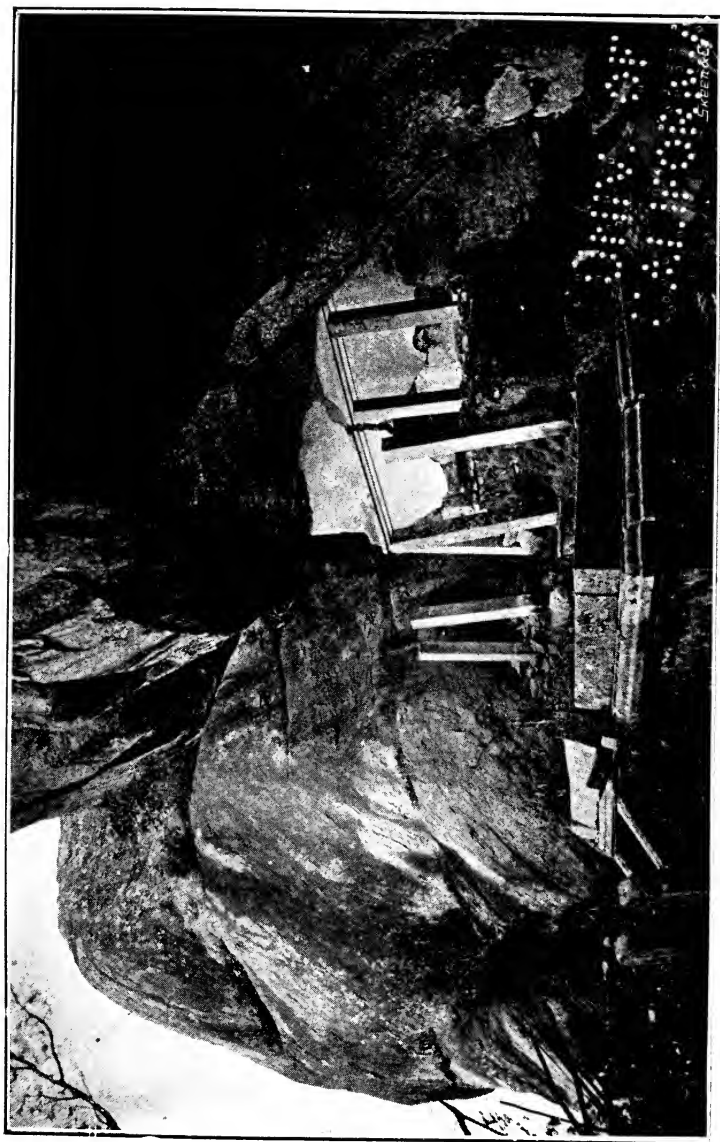
The venerable Mahinda Thera delivered three sermons on that occasion. The princess and her attendants having comprehended the Teachings of the Lord Buddha attained the first stage of sanctification—*Sotapatti*.

The town-folk having heard of the arrival of these blessed Ministers, began to assemble at the

palace and when the royal premises were overcrowded, the king caused the more spacious stables of the state elephants to be immediately prepared. The Arahats were conducted thither and the chief Thera delivered his fourth sermon to the immense gathering. At the close of the sermon it was found necessary to find more accommodation for the fresh crowds that thronged in from different quarters; the only alternative being to have an open air meeting the Arahats were conducted to the Nandana Garden where thousands of people gathered together in the evening to hear the fifth sermon for the day delivered by Mahinda Thera.

After a most successful day's work the Arahats wanted to start for Mihintale to pass the night there, and just at the moment of their departure the king intervened and begged of them to stay at Nandana Garden when the chief Thera said, "On account of its immediate proximity to the City it is not convenient." The king rejoined thus:—"The Pleasure Garden Mahamégha formed by my father is neither very distant nor very near; it is a delightful place well provided with shade and water; it is worthy of Your Lordships' residence; I beseech Your Lordships most earnestly to stay there." The Arahats having consented to go there, they were escorted to the Mahamégha Garden by the king personally. An appropriate spot was well furnished with beds and other necessary things for the holy Ministers. It was to the east of that identical spot that the sacred Bo-tree was planted a few months later.

In the early morning, the king taking fragrant flowers with him visited the Arahats and having shown the highest veneration to them enquired after their health. The king who was much pleased because the Arahats had passed the night in his famous garden, said:—"Is the Pleasure Garden a convenient place of residence?" The chief Thera replied, "We have fared well; the Pleasure Garden is convenient



RAJAGIRILENA.



for recluses." Thereupon the pious monarch enquired "Lord! is a garden an offering acceptable by the *Sangha*?" The chief Thera saying "It is acceptable," proceeded with the explanation how the Veluvana Pleasure Garden had been accepted by the Buddha Himself from King Bimbisara (of India). The king became extremely delighted at the reply. Whereupon he took a beautiful jug of water, and vowing, "*I dedicate this Mahamégha Pleasure Garden to the Sangha,*" poured the water of donation on the hand of the chief Arahat.

The foregoing statements conclusively prove that the Mahamégha Garden was duly dedicated for religious purposes in the year 308 B.C.

The author of "The Ruined Cities of Ceylon" seems to have failed to comprehend the distinction between the garden referred to and the ground marked out for performing the *uposatha* and other special rites of the monks. The extracts from *Mahawansa* which he has wrongly reproduced in pages 50 and 51 do not apply to the dedication of the Mahamégha Garden, but to the subject matter of the sixth chapter of this book.

The attention of the officials of the British Government and the modern historians is particularly invited to the facts relating to the Mahamégha Garden, which, until the interference of certain officials of the Ceylon Government, formed the Sacred City; and, which, in spite of the change of appearance by the establishment of meat stalls, liquor shops, foreign places of worship and so forth, is still held by the Buddhist world as the Sacred City of Anuradhapura, within whose limits the following chief shrines stand; *viz.*—Thuparama Dagoba, Sacred Bo-tree, Isurumuni Vihara, Mirisaweti Dagoba, Ruwanweli Dagoba and Abhagiri Dagoba.

Chapter VI.

THE DEMARCATION OF THE LAND FOR MAHASEEMA AND THE FIRST BUDDHIST PROCESSION IN CEYLON.

ON the third day since the arrival of the Arahats at Anuradhapura the chief Thera delivered two sermons. At the close of the second, the pious king inquired thus :—

Lord, is the Religion of the Tathagata established in the Island of Ceylon ?

THERA.—O king ! when, for the purpose of performing the *uposatha* and other special rites of the *Sangha*, ground has been duly marked out according to the rules prescribed by the Lord Buddha, then the great Religion will have been established.

KING. —I will firmly continue in the observance of the great Religion ; therefore may Your Lordship be pleased to include within the same ground the Capital itself. I beseech Your Lordship to define the boundaries of the same without delay.

THERA.—Ruler of the land ! such being your pleasure, will you personally point out the direction the boundary line should take ; we will consecrate the ground.

The king having assented to the wishes of the noble Thera, caused elaborate arrangements to be made for a procession. Urgent orders and notices were issued by His Majesty's officials, announcing that all people should assemble on the following day for a religious procession. The immense enthusiasm that had prevailed over the Sinhalese people at that time, when they were exhorted and led by their own king in such a religious function, could be better imagined. In those days our kings had personally visited fields and rendered all possible encouragement and support to make his subjects interest themselves in the cultivation of the soil. For some

special purpose in connection with cultivation, King Devanampiya Tissa had in possession a big golden plough, of which reference is made below.

On the following morning all the monks were entertained at the palace, after which the chief Thera repaired to the Nandana Royal Garden and preached the sublime Teachings of the Buddha to a large concourse of people. This being over, he, accompanied by the other monks, returned to the resting place at Mahamégha Garden.

By afternoon, the City of Anuradhapura, the road to the resting place of the Arahats, the garden of the Sangha and other spots having been decorated, the devoted Buddhist Monarch, decked in all the insignia of royalty, seated in his state chariot, attended by his ministers and escorted by the military chiefs arrived at the abode (in Mahamégha Garden) of the monks. Having alighted from the chariot the king approached the Arahats and showed deep reverence to them. From there the king with the Arahats started in procession to the upper ferry of Malwatu Oya to mark the boundaries of the ground for the monks to perform their *uposatha* and other special rites. The two chief state elephants having been harnessed to the royal golden plough, the king holding the plough shaft, started from the ferry in procession whose description, according to the English translation of *Mahawansa*, runs thus:—

“Surrounded by exquisitely painted vases (carried in procession), and gorgeous flags tinkling with the bells attached to them; trays containing red sandal dust; (guarded) by gold and silver staves; (the procession decorated with) mirrors of glittering glass and festoons, and baskets borne down by the weight of flowers; triumphal arches made of plantain trees, and females holding up umbrellas and other decorations; excited by the symphony of every description of music; encompassed by the martial might of his empire; overwhelmed by the shouts of gratitude and festivity, which welcomed him from

the four quarters of the earth ; thus the lord of the land made his progress, ploughing amidst enthusiastic acclamations, hundreds of waving handkerchiefs, and the exultations produced by the presentation of superb offerings." (Chapter XV. p. 63).

The illustrious king with his most revered religious teachers and devoted people walked on along the bank of the famous river towards the north and went round the City and Mahamégha Garden marking the limits of a land whose circumference was computed at three *yodun*, which is equivalent to about sixteen miles. The venerable Mahinda Thera fixed the points defining the boundary line as marked by the king's plough and declared it as the sacred ground for the Sangha to perform their *uposatha* and other special rites. The ground thus consecrated is called *Mahaseema*, which has been kept up as a land of Buddhist activity for a period of 2,215 years.

The original description of the procession as reproduced above bears eloquent proof of the highly refined state of things that existed among the Sinhalese Buddhists who lived three hundred years before the birth of Christ ; and it was the first Buddhist procession held in Lanka.

Before bringing this chapter to an end, we find it absolutely essential to call the attention of the reader to the vast difference between the Mahamégha Garden (see chaps. I. and V.) and the Mahaseemā. The former was duly offered to the Sangha and dedicated and made the property of the Sangha and it shall last as such as long as Buddhism lasts in the Island ; and the latter is the chief ground (in Ceylon) within whose limits the Buddhist priests or priestesses are required by the Law of the Buddha to observe their *uposatha* and other special rites, to perform which, it is not necessary that the ground should be the property of the Sangha. Hence it is quite manifest that the repeated attempts of certain officials of the Ceylon Government to confound

Anuradhapura—the ancient Capital of Ceylon with Anuradhapura—the Sacred City—or to identify the Sacred City with the political City, actuated either by illwill towards our national religion or by ignorance of the true history of the Sacred City, are most detrimental to the cause of Buddhism.

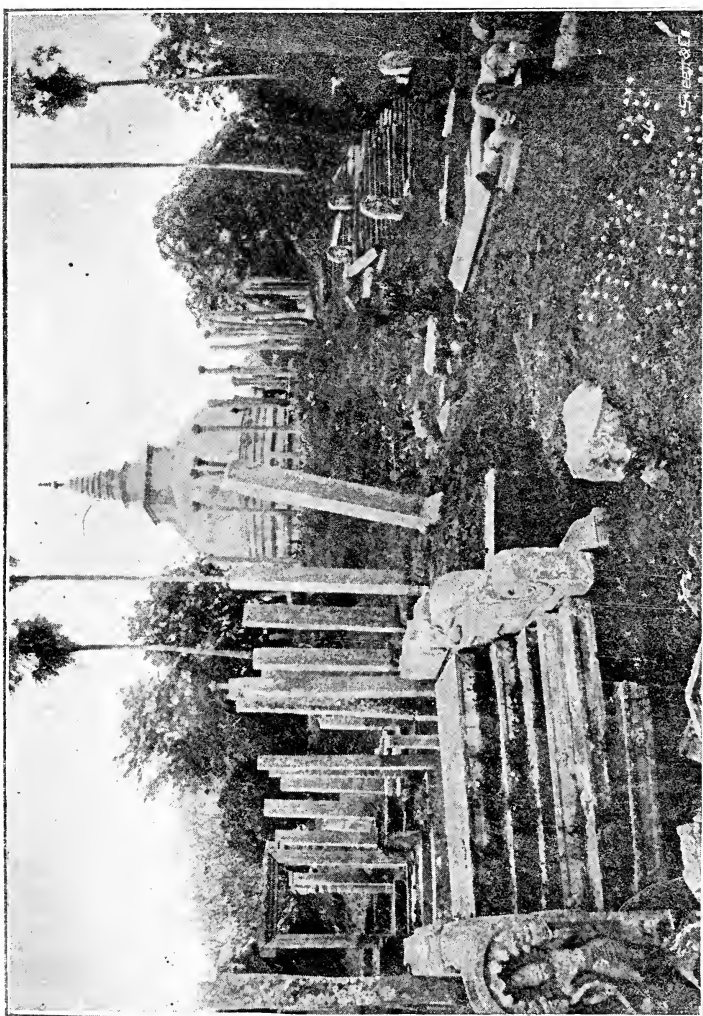
Chapter VII.

THE ESTABLISHMENT OF RELIGIOUS COLLEGES.

AMONG the immense crowds that had assembled daily to hear the sermons of that holy royal Apostle Mahinda Thera there were thousands who were eager to enter the Brotherhood of Lord Buddha. As the number of monks increased every day it was found necessary to open religious colleges to educate the young Bhikkhus. Such an institution is called a *Pirivena*. The king caused a building to be erected within the least possible time, even without waiting until wood was sawn and bricks were made. It was built entirely with mud walls which were burnt in order to have them dried. That process having stained the walls black, the *Pirivena* opened there was called “*Kalaprasada*”—derivation of the name being due to the walls being dark coloured.

Another *Pirivena* was constructed by the same king—Devanampiya Tissa—under the title of “*Sunhata*.” The third was called “*Dighacankamana*” *Pirivena*; the fourth “*Phalagga*”; the fifth “*Therapassiya*”; the sixth “*Marugana*”; and the seventh “*Dighasandasenapati*.” All these educational institutions were established during the most distinguished reign of the king referred to.

There had been several other religious colleges in the Sacred City of Anuradhapura, opened by other kings, the sites of some of which have now interesting stone pillars, steps and so forth. To the south-west of Thuparama there remains the site of Asiggahaka *Pirivena* as shown in the plate number XXXII., which was undoubtedly a storied building. There is found in its compound a stone bath which



THUPARAMA DAGOBA AND DALADA MALIGAWA RUINS.



is supposed to have been used for medicinal baths. It is apparent from its present situation that it has been shifted from its legitimate spot, as such vessels had their respective rooms. In the southern direction and within a few fathoms from this Pirivena, there lies a beautifully carved urinal stone—*mutragala*—(plate XLI.)—which not only marks the site of an ancient privy, but also bears high testimony to the perfect state of sanitary arrangements that had been adopted by the Sinhalese in the bygone days. There is another important building site in the southern direction from Thuparama, marking the spot where Cullanaga Pirivena stood.

Among the ruins that lie between Abhaya Wewa and Ruwanweli Dagaba there are the remains of two colleges; viz:—"Mahapaduma" and "Sunhata." From plate bearing number XXXIII., it may be seen that these two edifices had been furnished with

On page 20 Plate No. XXXII. should be read as Plate No. XXIX., on page 21 Plate No. XLI. should be read as Plate No. XXX. and on same page Plate No. XXXIII. should be read as Plate No. XXXI.

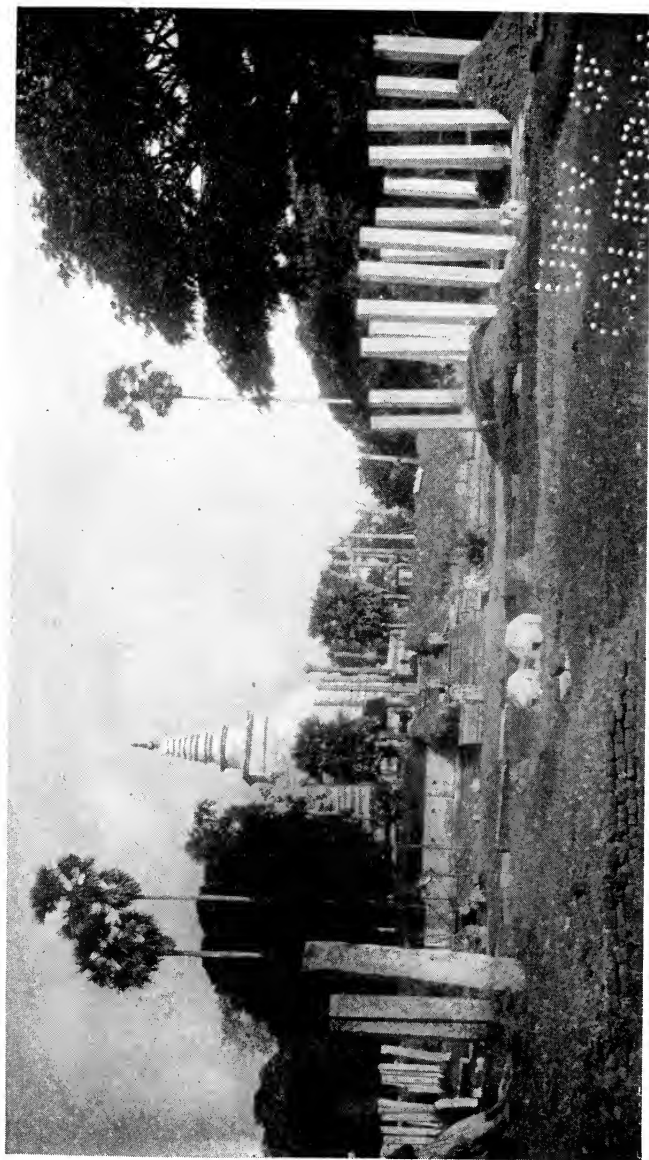
Chapter VIII.

THUPARAMA DAGABA.

THE most worshipful Mahinda Thera lived twenty-six days in the Mahamégha Garden, engaged in the dissemination of the noble Teachings of the Tathagata, during which time thousands of people who followed Brahmanism, embraced Buddhism.

It is a practice among the disciples of the Buddha, during the rainy season known as *wass*, to abstain from preaching tours or begging rounds. The full-moon day in the month of July—*Esala*—is the day on which the rainy season is considered to begin. On this day the monks establish themselves in buildings or in cells; and for three months they live in them meditating and preaching to those who visit them. On important duties they may be absent for seven days; but on the eve of the seventh day they are bound by Vinaya rules to be present at their shelter. The lay community have not only to furnish them with dwellings for the season but also with food, robes and other necessities.

In accordance with this practice, Mahinda Thera being desirous of living on the summit of Mihintale during the *wass* season, started from Mahamégha Garden on the twenty-sixth day of his arrival at Anuradhapura. Immediately after the departure of the holy Thera, the king made his way to the rock and approached his noble Teacher, who, said, "what has brought you in this intense heat?" The king replied, "I came, being afflicted at Your Lordship's departure." On being informed that he, the chief Thera, with his companions, came there to pass the rainy season, the pious king employed immediately a large force of workmen to construct rooms and



THUPARAMA DAGOBA AND PILLARS OF MURAGE¹ (Guard House.)



cells at Mihintale. The work of construction having been over in a few days, Mahinda Thera, with a company of monks, established himself on the top of the famous rock on the full-moon day in July, exactly a month after the preaching of the first sermon to the Sinhalese people had taken place. Though the king was in the habit of frequenting the rock the chief Thera delivered sermons occasionally in the royal palace and Mahamégha Garden.

One day, after the termination of the rainy season, the chief Thera while seated in the palace, addressed the king thus:—"Great king! our divine Teacher the supreme Buddha has long been out of our sight; we are sojourning here without our Master. In this land, O Ruler of men! we have no object to which offerings can be made." The king replied:—"Lord, did not Your Lordship tell me that our supreme Buddha had attained Nirvana?"

On hearing the words of the Thera "Whenever His sacred Relics are seen the great Master Himself is seen," the monarch said thus:—"I understand what Your Lordship means; it is required of me to build a Thupa to enshrine Relics. I will do it; may Your Lordship please procure the Relics." The Thera being pleased with the devotion of the king, left the palace for the rock and instructed Sumana Samanera, who was possessed of high *Iddhi* powers, to start immediately for India with a message to his grandsire,* the Emperor Asoka; and from thence to *Sakka Deva*, the chief of gods, to obtain the right Collar-bone Relic of the Buddha. The Samanera left the mountain and in a moment arrived at the court of his grandsire, to whom the following message of the chief Arahat was delivered:—

* Sumana Samanera was the son of Sanghamitta Princess who became a priestess at the wish of her father the Emperor. Her husband had become a monk earlier.

“Great King, your ally, the King of Lanka, converted to Buddhism, is anxious to build a Dagaba. You possess many corporeal Relics of the Lord; bestow some of those Relics and the Bowl used by the Buddha.”

The Samanera having received both the Bowl and Relics, repaired to the *Sakka Deva*, who, being made acquainted with the mission, presented the right Collar-bone Relic of the Tathagata to the young Bhikkhu to be taken to Lanka. With all the Relics and the Sacred Bowl the Samanera returned to Mihintale and delivered the same to the chief Thera, who, leaving the Bowl and the Relics given by the Emperor Asoka on the summit of the mountain, came to the Mahamégha Garden bringing with him the Collar-bone Relic.

According to the instructions given previously by Sumana Samanera, the King, attended by his state retinue, reached the Garden of the Sangha in time to accord a suitable reception to the chief Thera and his disciples. The pious Monarch received the Sacred Bone in a casket and placed it on the back of the state elephant that was caparisoned for the purpose. The Relic was taken in procession. It started from the Sacred Garden (which hereafter is called the Sacred City) entering the political City by its eastern gate, and passing through it by the southern gate, returned to the Sacred City and halted at the spot where the Thuparama Dagaba was subsequently built. At that time this particular spot was covered with thorny creepers. The king causing that spot to be instantly cleared and decorated in the utmost perfection endeavoured to take the Relic down from the back of the elephant. In the meantime, he, having ascertained from Mahinda Thera (who with his large retinue of monks had joined the procession) that the Relic should be deposited on a summit as high as the back of the state elephant, ordered the vast assembly of men present there to bring lumps of clay from the



PILLARS AT THUPARAMA.



dried up Abhaya Wewa* and heap it up to the elephant's height. After this was finished the Relic casket was placed on the mound. Having given orders to a great number of workmen to manufacture bricks for the purpose of constructing the Dagaba, the king returned to the palace. The chief Arahāt with his followers lived in the Sacred City. Within a few weeks' time the Dagaba was constructed, and the right Collar-bone of the Tathagata was enshrined in the presence of the Theras, the King, the nobility and the populace, with great magnificence. A miracle occurred at the time of its enshrinement.

On this occasion the younger brother of the king, the prince Mattabhaya and a thousand pious men were ordained as Bhikkhus. In the same manner five hundred youths from each of the villages Cétāpi, Dvāramandala, Vihirabija, Gallakapitha and Upatissa entered into the Brotherhood of Sangha. The total number of Sinhalese who had gained admission into the priesthood, since the arrival of Mahinda Thera up to the date of the enshrinement of the Sacred Collar-bone in Thuparama, is said to have been thirty thousand. The king erected a Vihara (image house) and other necessary buildings at the Dagaba precincts.

This Dagaba was built in 308 B.C., and it was the first of its kind erected by the Sinhalese nation. King Lajjitissa who reigned in 425 B.E. (119 B.C.) constructed a roof over it, supported by ornamental stone pillars, about forty-one of which are still to be seen standing on the *Salapatala Maluwa*, the circular platform being paved with slabs round the edifice. During the reign of King Kudā Agbo who assumed sovereignty in 1141 B.E., (597 A.C.) a portion of the Dagaba fell down and it was restored by him. Seven hundred years ago, Prakramabahu the Great,

* This tank now found to the west of Thuparama was formed in the reign of King Panduka Abhaya 437-367 B.C. This is erroneously called by the officials and the rest "Basawakkulama," a term quite foreign to the genuine history of the Sacred City.

who had established Polonnaruwa as the Capital of Lanka, spent over the restoration of this and all the other shrines in the Sacred City of Anuradhapura. For the last time this sacred Stupa was repaired in about the year 2372 B.E. (1828 A.C.) by Pailagama Rewata Swamy, High Priest of the North-Central Province at that time. The circumference of this Dagaba is 194 feet and its height is 63 feet. The wall round the *Salapatala Maluwa*, 540 feet in circumference is being repaired under the supervision of a Bhikkhu of Anuradhapura.

Mr. Cave in his "Ruined Cities of Ceylon" says:—"This monument is, in itself, evidence of the remarkable skill of architect, builder and sculptor in Ceylon, at a period anterior to that of any existing monument in the mainland."

Mr. Liesching, a former Government official, has made the following record in his administration report for 1870:—"The Thuparama, which encloses the right Jaw-bone of Gautama Buddha, and which was built by Dewanampiya Tissa in the third century before Christ, still stands surrounded by its classic columns, the most elegant of all the dagabas; and though the oldest and smallest, is yet the best preserved. The jungle around it has been cleared so as to admit of its being seen at some distance. It is decidedly the most picturesque ruin here. The remains of Sanghamitta, the royal priestess and daughter of King Dharmasoka, who with her brother Mahinda introduced Buddhism from India in the third century before Christ, repose somewhere near this temple. A beautifully carved semi-circular stone forms the first step to what must have been a very elegant little shrine. On this stone are delineated with much spirit and in high relief the horse, the lion, the bull, and the elephant, as well as a succession of the sacred* birds called Hansaya, a word evidently analogous to the "Anser" of the

* They are not sacred to Buddhists.



SECOND ENTRANCE OF BO-MALUWA.



Latin, the "Gans" and "Gansz" of the Dutch and German, and the "Goose" of the English."

The foregoing lines by those two European gentlemen bear abundant proof of the most exalted position of the Sinhalese nation twenty-two centuries ago, and no patriotic Sinhalese could be without entertaining a sense of pride for what his ancestors had done. It is indeed most admirable to find that Thuparama, the first Dagaba built in the Sacred City, is the best preserved of all such structures, not only in this City, but also throughout the whole province. This Dagaba is provided with two compounds, the first being *Salapatala Maluwa* the other is the extensive compound called *Weli Maluwa* which adjoins the former on all sides. There had been a brick rampart around the *Weli Maluwa*, and admission was obtained through the eastern guard-house. The fact of the Shrine and its premises having been protected with a strong wall is confirmed from its remains on all the four sides. Within this enclosure a *Dalada Maligawa** was built for depositing the Tooth Relic of Lord Buddha brought to Ceylon from India during the reign of King Siri Meghawarna and now kept in the *Maligawa* at Kandy. The site of the ancient *Dalada Maligawa* is situated to the south-east of the Dagaba and is marked by a beautiful door frame of stone, magnificent pillars with distinctive sculptures and some having a polish akin to that of marble, a charming moonstone and a set of carved steps, a fine well of oblong shape and so forth. In the northern direction of the *Maligawa* there stands the damaged Stupa wherein the Relics of Sanghamitta Priestess, about whom reference will be made in the next chapter, are enshrined. Those sixteen stone columns that stand to the east of Thuparama are the remains of the guard-house. Foundation stones and slabs

* At a certain time the Tooth Relic was deposited in a building erected for the purpose in the political City of Anuradhapura.

that lie on the western side indicate the previous existence of an important building attached to Thuparama.

The readers will be shocked to learn that certain officials of the Ceylon Government have obtained possession, illegally, of the *Weli Maluwa* of this Dagaba and the sacred ruins that are scattered around the shrine. We here refrain from entering into the history of this most mischievous and reprehensible act as a detailed account of the methods employed by the officials to desecrate the Sacred City is given in a subjoined chapter.

Chapter IX.

THE SACRED BODHI-TREE, SANGHAMITTA THERI AND ISURUMUNI VIHARA.

IN the early morning of the second day of the arrival of Mahinda Thera at Anuradhapura the King visited him at Mahamégha Garden. He was followed by the Princess Anula, who had attained the first stage of sanctification, attended by five hundred ladies. For the second time, she, having heard the exhortations of the royal Apostle, requested the king to permit her and the retinue to enter into the Holy Order. Thereupon the king requested the Maha Thera to ordain them. The Thera replied thus:—"Great King, it is not permitted to us to ordain females. In the city of Pataliputta (Capital of India) there lives Sanghamitta Theri, my younger sister, who is profoundly learned. Despatch a message to our royal father begging that he may send her, bringing also the right branch of the sacred Bodhi-tree. When that chief Theri comes, she will ordain this princess and her retinue."

A few months after the construction of the Thuparama Dagaba the devoted king pondered over the above-stated words of the chief Thera and resolved to send a minister to the Emperor Asoka. The king inquired from the minister Arittha, who was his nephew, "my child, are you able to repair to the court of the Emperor of India and escort hither the Sanghamitta Theri and the sacred Bo-branch?" The minister consented, saying, "provided on my return I am permitted to enter into the Holy Order." The monarch who was much pleased with the words of his nephew assented to his wishes.

The Sinhalese minister having arrived at the Capital of India conveyed to the Emperor the joint

message of Mahinda Thera and King Devanampiya Tissa. The Emperor was willing to give the branch of the Sacred Tree, but was reluctant to lose the presence of his daughter, Sanghamitta Theri. The Theri, who had received a separate message from her brother in Ceylon, obtaining an audience with her father communicated the orders of her brother. Then the Emperor addressing her with due respect said, "My beloved! separated from you and my children and grand children, what consolation is there for me to alleviate my affliction?" She rejoined: "Great King! the injunction of my brother is imperative, and the females who are to be ordained in Lanka are many; on that account it is absolutely essential that I should go there."

The Emperor presented to the royal envoy of Lanka the right branch of the sacred Bodhi-tree that stood at Buddha-Gaya where the Tathagata sat at the time He attained the Buddhahood.

Sanghamitta Theri with eleven other priestesses embarked on board the ship in which the branch of the sacred Bodhi-tree was deposited in a valuable golden vessel. In a few days the ship reached the historic port *Dambakolapatuna*. The King of Lanka after having caused the main road to be decorated from the northern gate of the City of Anuradhapura to the port, prepared a special hall on the beach. On the arrival of the ship, chanting songs of joy, he rushed into the waves up to his neck and brought ashore the sacred Bo-branch and deposited it in the grand hall. The servitors who had been deputed by the Emperor to attend to the ceremonies connected with the Sacred Tree also disembarked. The priestesses and the right branch of the sacred Bodhi-tree were conducted in a procession, the following description of which in the *Mahawansa* may be of interest:—

"The sovereign stopping the progress of the procession at the entrance of the village of the Brahman Tivakka as well as at the several aforesaid



THE SACRED BODHI-TREE.



places, he carried the Bo-branch along the road, which was sprinkled with white sand, and decorated with every variety of flowers, and lined with banners and garlands of flowers; and keeping up offerings, by night and by day uninterruptedly, on the fourteenth day (of the month) he conducted it to the vicinity of Anuradhapura. At the hour that shadows are most extended, he entered the superbly decorated Capital by the northern gate and passing in procession out of the southern gate, and entering the Mahamégha Garden hallowed by the presence of the last four Buddhas; and arriving, under the directions of Sumana Samanera himself, at the delightful and decorated spot at which the former sacred trees had been planted."

The sacred Bo-branch brought in this manner was planted at the identical spot, where it stands now, in the afternoon of the day previous to the full-moon in the month of *unduwap*, 236 B.E. (December, 308 B.C.). The Sacred Tree, whose age is 2,215 years, measures in height about thirty feet; while the girth at the base is eight feet and two inches. It is found in the centre of a raised mound protected with a brick wall. The length and breadth of the mound are 71 feet and 57 feet respectively, and its height is 21 feet from the level of the ground. There are, within this wall, ten other trees of the same species. The chief evidence to identify this oldest tree in the world is the partly damaged statue of Buddha lying to the east of the Sacred Tree. It should be noticed that this statue is of brick and denotes that it was made hurriedly within a very short time, during the reign of King Devanampiya Tissa. In ancient times pilgrims used to assemble at the vihara that was built to contain this statue and the offerings. This temple which has been in ruins so long is now (1907) being reconstructed at the expense chiefly of a pious Buddhist gentleman of Galle.

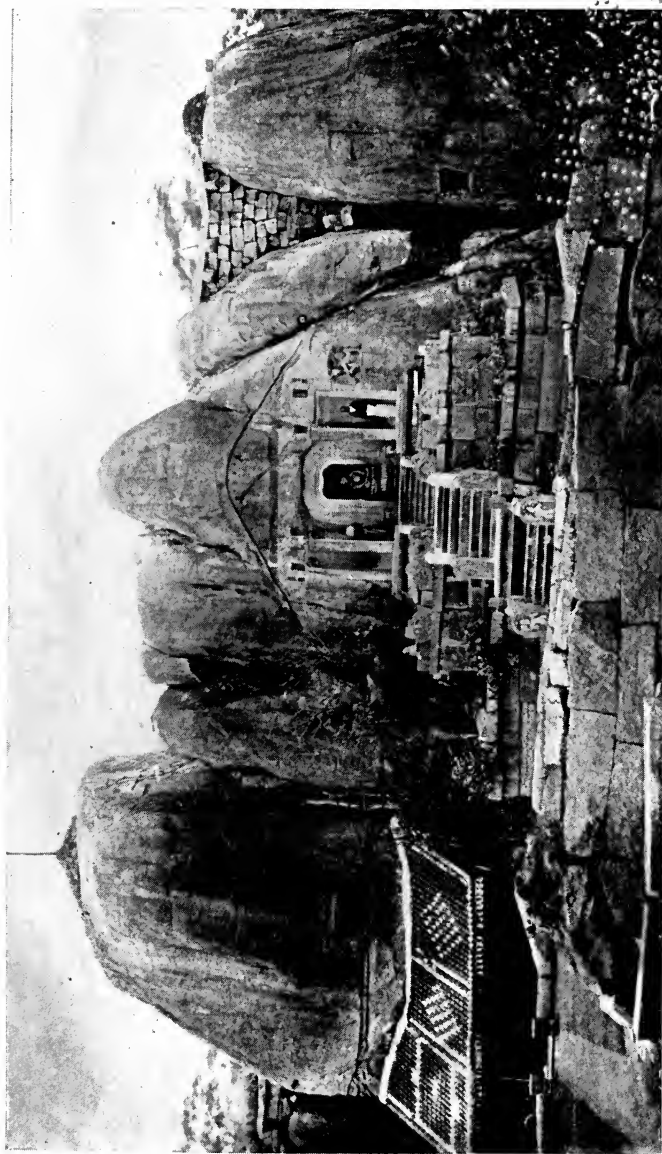
The anniversary celebration of the planting of the Sacred Tree has been revived by the Maha-Bodhi Society on the suggestion of the author of this book and is being held annually since 1903 A.C.

Besides the Sacred Tree and the other trees on the mound there are about fifty bo-trees in the compound that is generally called *bo-maluwa*, round which a rampart had been built during the reign of King Devanampiya Tissa. At the time when Kirtisri Rajasingha was on the throne, A.C. 1747—1778, having Kandy as the Capital of Lanka, the old rampart was utterly damaged by a herd of wild elephants. The few monks and attendants who lived at *bo-maluwa* protected the place from further attacks and the news was conveyed to the king at Kandy. This king found out a persevering monk in the person of Ilipengomuwe Samanera Unnanse, under whose directions the stone rampart, now extant, was constructed. This rampart, whose height and thickness are 12 feet and 7 feet respectively, measures 360 feet from south to north and 250 feet from east to west.

Sir J. E. Tennent writes thus in his "Ceylon":—

"But that which renders the fallen city illustrious even in ruins, is the possession of the *Jaya Sri Maha Bodin-wahanse*, "the Victorious, Illustrious, Supreme Lord, the Sacred Bo-tree," the planting of which forms the grandest episode in the sacred annals of Ceylon.

The Bo-tree of Anarajapoorā is, in all probability, *the oldest historical tree in the world*. It was planted 288 years before Christ, and hence it is now 2,147 years old. Ages varying from one to five thousand years have been assigned to the *baobabs* of Senegal, the *eucalyptus* of Tasmania, the dragon-tree of Orotava, the *Wellingtonia* of California, and the chesnut of Mount Etna. But all these estimates are matters of conjecture, and such calculations, however ingenious, must be purely inferential; whereas the age of the Bo-tree is *matter of record*,



ISURUMUNI VIHARA (Prior to Restoration.)



its conservancy has been an object of solicitude to successive dynasties, and the story of its vicissitudes has been preserved in a series of continuous chronicles amongst the most authentic that have been handed down by mankind.

Compared with it the Oak of Ellerslie is but a sapling; and the Conqueror's Oak in Windsor Forest, barely numbers half its years. The yew-trees of Fountains Abbey are believed to have flourished there twelve hundred years ago; the olives in the Garden of Gethsemane were full grown when the Saracens were expelled from Jerusalem; and the cypress of Soma, in Lombardy, is said to have been a tree in the time of Julius Cæsar; yet, the Bo-tree is older than the oldest of these by a century, and would almost seem to verify the prophecy pronounced when it was planted, that it would "flourish and be green for ever."

SANGHAMITTA THERI.

The chief Theri Sanghamitta who had also attained the highest sanctification and who was conducted along with the other priestesses in the same grand procession above related, admitted into the Order the aforesaid Anula Princess and her retinue, all of whom in due time attained the highest bliss. Since then thousands of ladies entered the holy path and led a life of perfect righteousness. This Order of Priestesses, established in Lanka, by Sanghamitta Theri, is now entirely extinct.

ISURUMUNI VIHARA.

This is the first rock Temple mentioned in the history of Ceylon. On the eastern side of this rock, situated at the bund of Tissa Wewa, a small room has been cut in which there are three statues of Buddha. The sedent statue is hewn out of the rock and also its seat. The two standing statues are made of wood. The stone roof and the images have

been painted over by the present incumbent of the temple; the stone images on this account do not look their age. This rock Vihara was excavated in the reign of that great monarch Devanampiya Tissa. The name *isurumuni* is derived from the incident of five hundred "wealthy"—*isurumat*—persons having been ordained at this rock by Mahinda Thera. The name Isurumuni has no connection whatever with Iswara, the Hindu Deity. To the south of the shrine room there is a small cave, by name *Mihindu guha*, in which Mahinda Thera is supposed to have spent his leisure in meditation.

Thirty-five years ago this vihara was in an absolute state of neglect, almost hidden by the thick jungle that had grown all round it; and, according to the story of Sasanabhiwardhikami Sangharakkhita Thera, the incumbent, it was a "home of bears." The construction of the Dagaba on the rock and all other improvements of the vihara have been carried out by this persevering monk.

Chapter X.

MIRISAWETI DAGABA AND LOHA MAHA PRASADAYA.

THE King Devanampiya Tissa, to whose piety and munificence the establishment of shrines, rooms and cells at Mihintale, and Thuparama, the Sacred Tree, Isurumuni and so forth in the Sacred City, is due, reigned forty years. His reign was one of universal peace, prosperity and happiness. He was succeeded by his younger brother Uttiya, during whose reign Mahinda Thera and Sanghamitta Theri attained *parinibbana*. At the demise of King Uttiya his younger brother Mahasiva took up the reins of the kingdom. On his demise his younger brother Suratissa became the king. Sena and Guttika two Malabar youths murdered Suratissa King and usurped the throne. Prince Asela the ninth son of King Mutasiva, putting the usurpers to death, reigned. This king was killed by Elara a Tamil. When King Asela was on the throne his elder brother Mahanaga was the sub-king. Certain circumstances having obliged the sub-king to leave Anuradhapura he ruled over Rohana making Mahagama his Capital. On his demise his son Yatthalaka Tissa ruled over the same division of Ceylon. In like manner his son Gothabhaya succeeded him. When he died his son Kavanna Tissa ruled. He was extremely pious and so was his queen Viharadevi. Tissamaharama Dagaba and many other shrines in the southern province were constructed during the reign of this king.

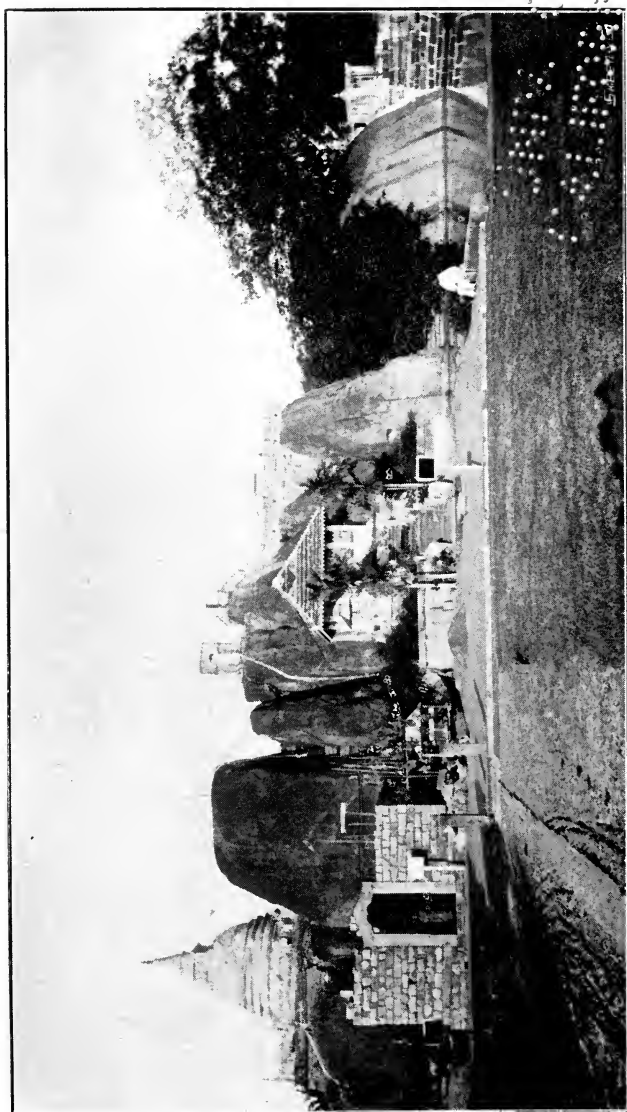
He had two sons; namely, Gamini Abhaya and Tissa. When these two princes had respectively attained their twelfth and tenth years, the King, wishing to ascertain their character, having entertained thousands of monks at the palace,

gathering the residue of their food into a plate, and dividing the same into three portions placing it before the princes addressed them thus: "My children, eat this portion, vowing you will never do injury to the monks." "Again eat this portion vowing, you two brothers will ever live in amity." Both of them ate that food quite willingly. The king then said, pointing out the remaining portion in the plate, "eat this vowing that you will never make war with the Tamils." On hearing these words Tissa flung from him his portion of food. Gamini also spurned away his portion, and retiring to his bed laid himself on it, with his hands and feet gathered up. The Queen seeing Gamini in this condition inquired, "My son, why not stretch yourself on your bed and lie down comfortably?" The prince replied thus: "My dear mother, confined by the Tamils beyond the river (Mahaweliganga) and on the other side by the ocean, how can I, in so confined a space, lie down with out-stretched limbs?"

The prince, in due course, increasing in piety, prosperity, wisdom, strength and martial accomplishments, attained his sixteenth year.

The Tamils with Elara as their leader were in possession of the chief Capital—Anuradhapura. Though Elara was helping the monks in the propagation of Buddhism it was deemed most dangerous to allow non-Buddhists to interfere with religious matters.

Prince Gamini was most skilled in the elephant, horse, and bow exercises, as well as in stratagems. He had ten most powerful warriors; viz:—Nandimitta, Suranimila, Mahasona, Gothambara, Theraputtabhaya, Bharana, Velusumana, Khanjadeva, Phussadeva and Labhiya Vasabha. One day the prince having held a review of his army, consisting of thousands of Sinhalese youths, proposed to his father, "Let me wage war against the Tamils." The king, considering his son's personal safety, declined permission. The prince renewed the proposition even to the third



ISURUMUNI VIHARA (After Restoration).



time. The king was determined in his opposition. The disappointed prince sent to his father a female trinket, remarking, "Friends, my father, if he be a man would not do so; let him therefore wear this." The king, enraged at this, ordered a gold chain to be made with which to fetter the prince and prevent him from entering into the battle field. The prince then fled to another district and lived there until the death of his father. The prince Gamini, on account of his extraordinary behaviour towards his father, was surnamed "Duttha" (undutiful) Gamini.

Fortunately for Lanka the opportune time came when the great Prince returned to his parents' palace at Mahagama, present Magampura, and assumed the sovereignty. King Duttha Gamini having enshrined in the point of his sceptre a corporeal Relic of Lord Buddha started in the direction of Anuradhapura.

He was attended by the above-named warriors and a most powerful force of thousands of military men. Before a long time had elapsed the Sinhalese King was successful in destroying all the Tamil fortresses, forces, and the leader Elara himself; and he became the sole Monarch of the Island of Ceylon in 383 according to the Buddhist era (161 B.C.).

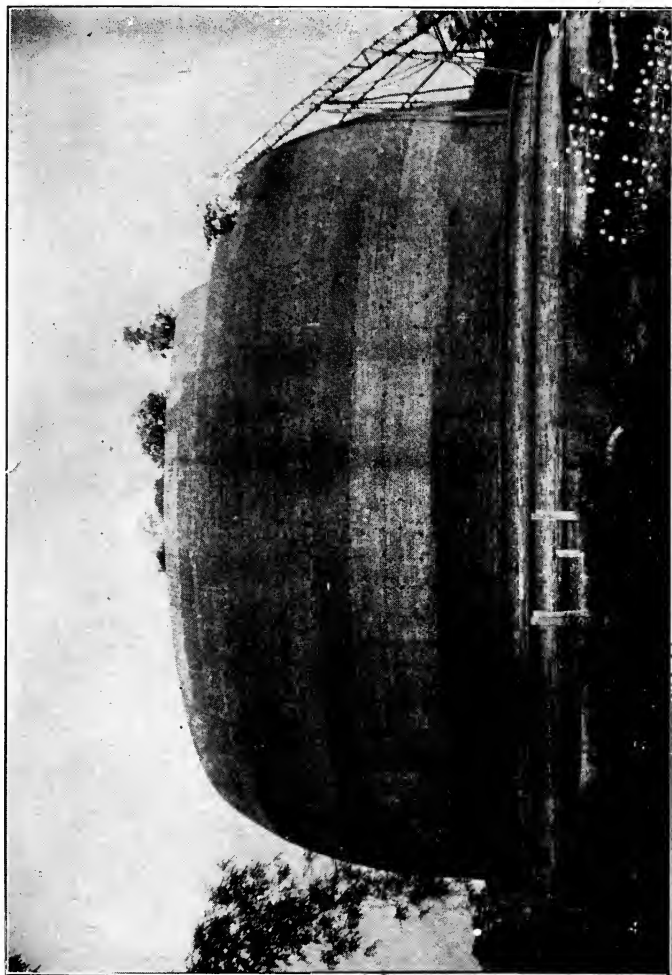
The chief religious edifices built during his illustrious reign are Mirisaweti Dagaba, Loha Maha Prasadaya and Ruwanweli Dagaba which have been invaluable ornaments of the Sacred City of Anuradhapura.

On the seventh day of the re-establishment of Anuradhapura as the Capital of Lanka the King proceeded to the Tissa Wewa followed by a state retinue to celebrate an aquatic festival with every description of rejoicing, and to maintain a custom observed by his predecessors. The King's attire and other valuable things were kept at a spot close to the tank and the sceptre-bearers deposited the imperial sceptre, containing a sacred Relic, in an erect position on the site where Mirisaweti was subsequently erected. The King having bathed and sported about in

the tank, formed by his royal ancestor Devanampiya Tissa, put on his attire and said: "Let us depart, my men, take up the sceptre." The royal servants were unable to move it from where it was deposited. It was a miraculous occurrence due to the sacred Relic of the Buddha enshrined in the sceptre. The King, who was highly delighted at what took place, returned to the palace leaving officers behind to keep guard over the sceptre. He, having pondered over the matter, caused to erect a Dagaba on that spot to enshrine the sceptre itself. In three years the construction of the Dagaba and the additional buildings having been completed the inaugural ceremony was held in the presence of thousands of monks who had assembled from India and Lanka. For seven days the festival was kept up with great pomp.

Mr. Dickson, President of the Royal Asiatic Society—Ceylon branch, while addressing a meeting in 1884 had erroneously said, "that King Dutugemunu slew the Tamil invader Elala in single combat, and *he threw down his clothes on the spot where the dagaba stands and went down into Tissawewa to bathe. When he came back he made a vow that, as a thank offering he would build there a dagaba.*" (The italics are ours.)

The circumference of the base of this Dagaba is 560 feet. As in the case of Thuparama Dagaba, it is surrounded by a compound paved with stone slabs, and therefore called *salapatala maluwa*, which measures 275 feet square. There had been four entrances on the east and west, south and north, whose traces are still to be found in the beautiful stone steps and so forth laid at each of them. Around the *salapatala maluwa* there is the *weli maluwa*—sandy compound—along which processions marched. This edifice has partly been restored by the Ceylon Government at the expense of a Siamese Prince who placed Rs. 12,500 in the hands of Sir Arthur Gordon, the Governor of Ceylon, in 1888. It may be seen by the visitor to the Dagaba that the



MIRISAWETI DAGABA.



new work is a failure on account of the several cracked marks found on the structure.

The following report to Government by Mr. Burrows in 1885 will be of interest:—

“A magnificent stone chapel, or external shrine, was excavated some years ago on the western side of the Mirisweti Dagaba. It is undoubtedly the finest thing of its kind in Anuradhapura: it presents nearly all the well-known Buddhist ornaments, and combines great massiveness with delicacy of execution. It was hoped that there might be similar chapels on the other three sides; and the Royal Asiatic Society subscribed a considerable sum for the purpose of excavating them. The hope most unfortunately proved fallacious. After cutting a trench right round the upper part of the hall of the dagaba we gradually worked downwards on the eastern side to where the chapel ought to have been. But no chapel, not even the ruins of one, was to be found. We uncovered a small *pro-naos*, of no particular interest, and some beautifully preserved plaster on two of the tiers of terraces surrounded by the base of the bell; but it is plain that there never was on the east side a chapel corresponding to that on the west; and if not on the east, *it would be lost labour to search to the north and south, especially as the appearance of the rubble amply confirms the inference that no chapel lies buried there.* The work on the dagaba was consequently stopped, and only a fraction of the sum subscribed was spent.” (The italics are ours).

We have to point out that Mr. Burrows has misapplied his logic, as “chapels” have been discovered on the southern and northern sides during the restoration work in 1888—1891.

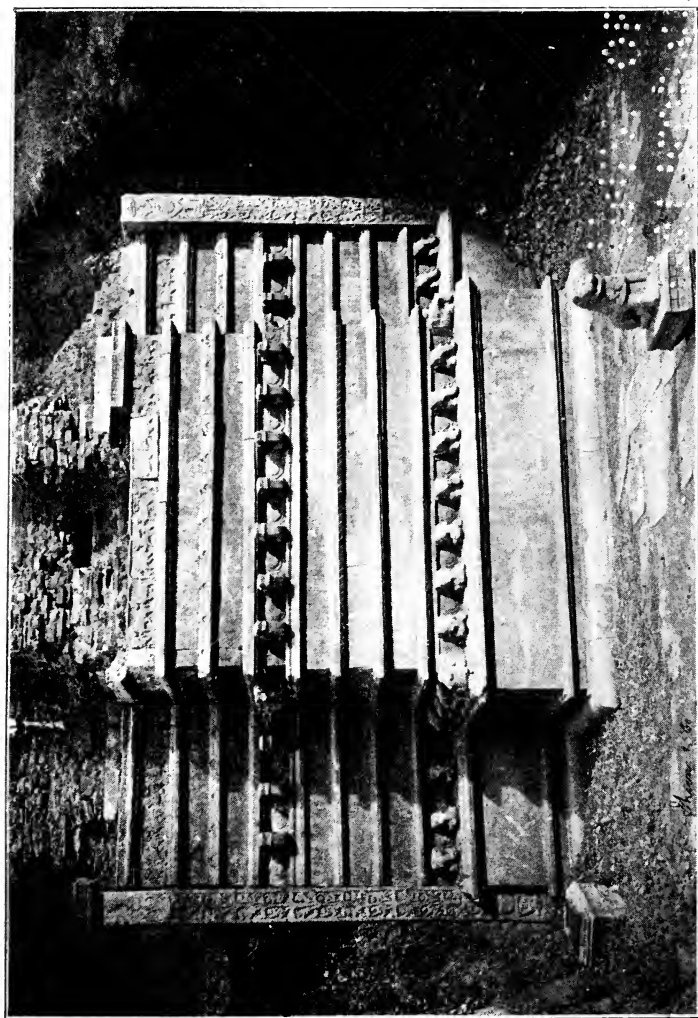
LOHA MAHA PRASADAYA.

The King Duttha Gamini having searched for a record that was said to have been made by his ancestor King Devanampiya Tissa, according to the prophecy of the chief Arahāt, Mahinda Thera, found in a vase deposited in the royal treasury, an inscribed golden plate, the writing whereof he read as follows:—

“Hereafter, at the termination of one hundred and forty years, the Monarch Duttha Gamini, son of the King Kavanna Tissa, will construct such and such edifices in such manner.”

The King, finding that Loha Prasadaya and Swarnamali Mahaceti being specially mentioned in the inscription, was highly pleased. He informed the monks that he would erect an excellent storied monastery and requested them to procure for him the plan of a palace of the *devas*. The plan was supplied immediately. The king having caused store-houses to be built wherein money, clothes, and all other requisites were deposited for the use of the workmen; and materials having been brought the process of construction was begun under the supervision of eminent architects. It was a quadrilateral palace, being two hundred feet long on each of its sides and the same in height. There were nine stories, and in each of them one hundred apartments which were highly finished with silver; and the cornices thereof were embellished with gems. A special hall was built in the centre of the palace; and it was said to have been supported on golden pillars. In the centre of this hall there was a beautiful ivory throne, on one side of which there was the emblem of the sun in gold; on another, the moon in silver; and on the third, the stars in pearls; and above the throne the imperial canopy glittered. The roof of this magnificent palace was covered with brazen tiles; hence it was called the *Loha Maha Prasadaya*, "great brazen palace." All the stories were furnished with couches, chairs and other necessities of great value. Even the laver and its ladle kept at the entrance, for washing the hands and feet of monks, were made of gold.

The pious King Duttha Gamini also styled Dutugemunu dedicated the palace with all its belongings to the Sangha (Priesthood), and the dedication ceremony was observed in the most dignified manner. The first floor was occupied by the monks who had not achieved any state of sanctification or the highest attainments; the second by those who had mastered the *Tripitaka*, the whole body of Buddha's Doctrine; the third by those who had attained



SCULPTURE AT MIRISAWETI DAGABA ("Chapel.")



Sotapatti, the first stage of sanctification; the fourth by those who had attained *Sakadagami*, the second state of sanctification; the fifth by those monks who had attained *Anagami*, the third state of sanctification; and the remaining four stories were occupied by the *Arahats*, in other words, those who had attained the highest state of sanctification. It is said that the value attached to the building was three hundred million gold pieces.

This unique edifice having undergone destruction and reconstruction several times is now reduced to the stone columns that barely give an idea of its former magnificence. During the reign of King Saddhatissa, brother of King Dutugemunu, this monastery caught fire from a lamp and was burnt down. The king built it up again and formed a seven-storied building. Its value was then estimated at nine million gold pieces. King Sirinaga I. who ascended the throne in 739 B. E. (195 A. C.) rebuilt the Prasadaya and reduced it to five stories. King Mahasen, out of spite to the monks of the Mahavihara, razed it to the ground; and afterwards he deeply repented of his wrong act. His son Siri Mewan who was crowned in 301 A. C. rebuilt the palace. It was for the last time restored by King Prakramabahu I. who ascended the throne in 1748 B. E. (1204 A. C.).

The collection of monolithic columns of granite about 1,600 in number marks the site of that most remarkable palatial monastery. These columns are square and the largest measures 8 feet 3 inches and its height is 10 feet. The ground covered with these columns measures 200 feet square. All these rough columns had been inclosed in the huge walls that were built for the basement of the palace when it consisted of five stories.

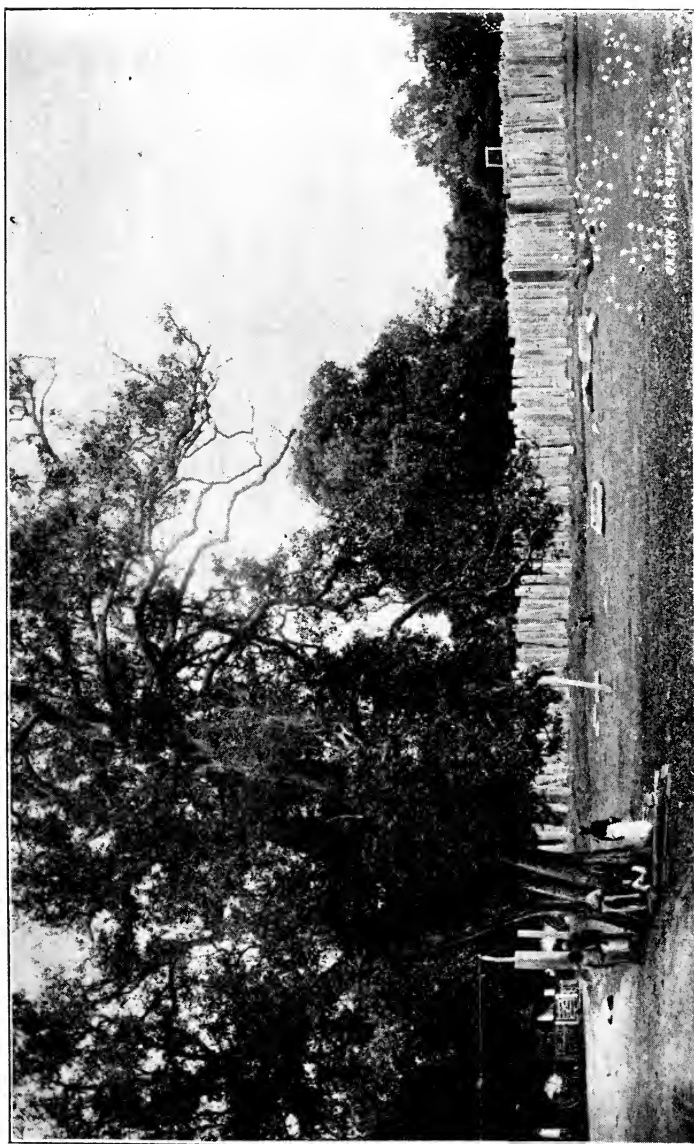
Chapter XI.

RUWANWELI DAGABA.

THE Monarch Duttha Gamini having dedicated the Loha Prasadaya to the Sangha decided to construct the Ruwanweli Maha Cétiya. The site for the Shrine had been already selected by that royal Apostle Mahinda Thera and marked by the King Devanampiya Tissa with a colossal stone column. The King Gamini caused it to be removed and placed on the northern side of the Dagaba. The same is to be seen there still. Its height and girth are 22 feet and 12 feet respectively.

The materials having been collected, the King employed workmen to dig the foundation on the full-moon day in the month of *Wesak*—May—and it was excavated one hundred cubits deep. For the purpose of making the foundation as strong and firm as possible, elephants, whose feet were protected with leathern boots, were employed to trample stones that were laid for the foundation; a plate of brass eight inches thick and a plate of silver seven inches thick were laid over the foundation to ensure durability. For seven successive days from the inauguration of work, the King entertained thousands of Arahats, who had assembled from India and from different districts of Lanka for the great function.

The construction of the Dagaba was most skilfully carried on by the Sinhalese architects, who, though willing to give their services gratuitously through their devotedness to the State Religion, were given the best remuneration by the most distinguished King. Six beautiful stone slabs, eighty cubits in length and breadth and eight inches in thickness, were secured for the formation of the Relic Receptacle to be placed within the Dagaba.



PILLARS OF THE LOWA MAHA PRASADAYA.



After the foundation had been built, the Arahats placed one of the slabs in the centre and on the four sides they arranged four of them in the form of a box, the remaining one being placed aside to be afterwards used as the cover. Along with the large collection of corporeal Relics of the Lord Buddha that were enshrined, numerous valuable offerings were also deposited. The following description of the things enshrined as offerings to the Relics will be of interest :—

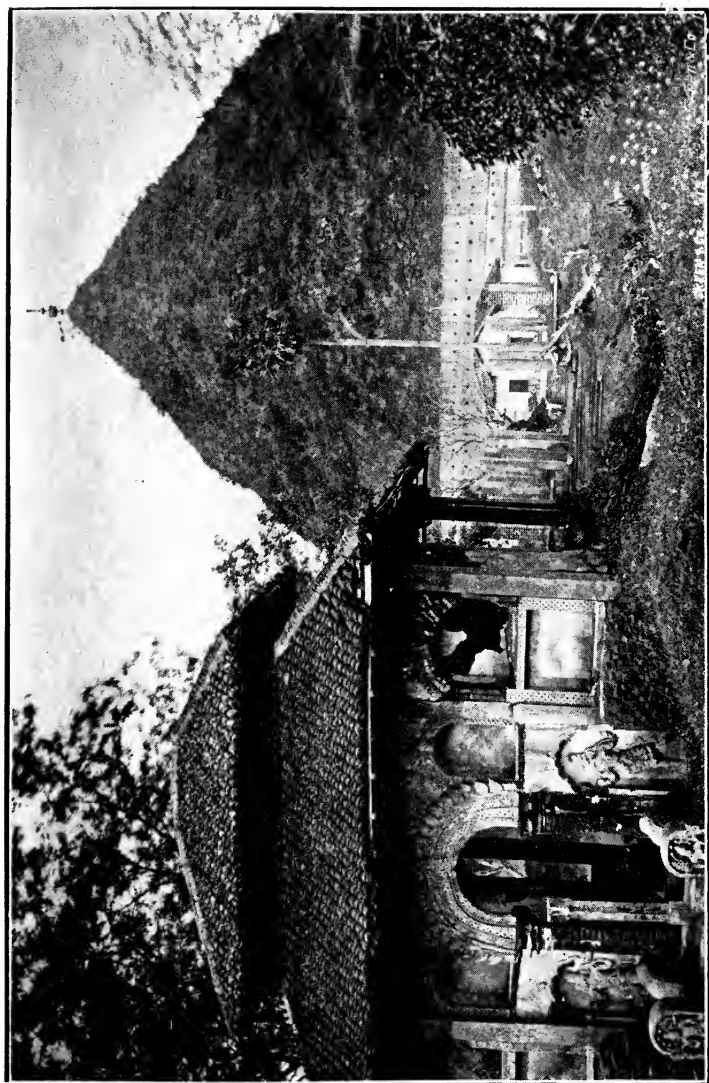
“Raja caused to be made an exquisitely beautiful bo-tree out of the precious things. The height of the stem, including the five branches, was eighteen cubits, the root was coral; it was fixed on emerald ground. The stem was of pure silver; its leaves glittered with gems. The faded leaves were of gold; its fruits and tender leaves were of coral. On its stem there were representations of the eight auspicious objects (*astamangalikaya*), flower plants, and beautiful rows of quadrupeds and “*hansas*.” Above this, around the edges of a beautiful cloth canopy, there was a fringe with a golden border tinkling with pearls; and, in various parts, garlands of flowers were suspended. At the four corners of the canopy, a bunch exclusively of pearls was suspended, each of them valued at 900,000 *kahavanu*: emblems of the sun, moon, and stars, and the various species of lotuses, represented in gems, were appended to the canopy. In the formation of that canopy were spread out eight thousand pieces of valuable cloths of various descriptions and of every hue. He surrounded the bo-tree with a low parapet, in different parts of which gems and pearls of the size of a “*nelli*” were studded. At the foot of the bo-tree rows of vases filled with the various flowers represented in jewellery, and with the four kinds of perfumed waters, were arranged.

“On an invaluable golden throne, erected on the eastern side of the bo-tree (which was deposited in the receptacle), the King placed a resplendent

golden image of Buddha (in the attitude in which He achieved Buddhahood at the foot of the Bo-tree at Uruvela in the Kingdom of Magadha). The features and members of that image were represented in their several appropriate colours, in exquisitely resplendent gems. There (in that relic receptacle, near the image of Buddha), stood (the figure of) Mahabrahma, bearing the silver parasol of dominion; Sakka, the inaugurator, with his "vijayuttara" chank; Pancasikha with his harp in his hand; Kalanaga together with his band of singers and dancers; the hundred armed Mara mounted on his elephant, and surrounded by his host of attendants."

"Corresponding with this altar on the eastern side, on the other three sides also (of the receptacle) altars were arranged, each being in value a "koti." In the north-eastern direction from the Bo-tree there was an altar arrayed, made of the various descriptions of gems, costing a "koti." The various acts performed at each of the places at which Buddha had tarried for the seven times seven days* (before His public entry into Baranasi), he most fully represented (in this relic receptacle); as well as all the subsequent important works of His mission; viz:—Brahma in the act of supplicating Buddha to expound His doctrines; the proclamation of the sovereign supremacy of His faith (at Baranasi); the ordination of Yasa; the ordination of the Bhaddavaggiya princes; the conversion of the Jatila sect; the advance of Bimbisara (to meet Buddha); His (Buddha's) entrance into the city Rajagaha; the acceptance of the Veluvana temple (at Rajagaha); His sixty principal disciples; the journey to Kapilavatthu, and the golden "chankama" there; the ordination of (His son) Rahula and of (His cousin) Nanda; the acceptance of the Jetavana

* This is a mistake, probably, by the Translator. It ought to be "weeks."



RUWANWELI DAGOBA AND THE MURAGÉ (Guard House).

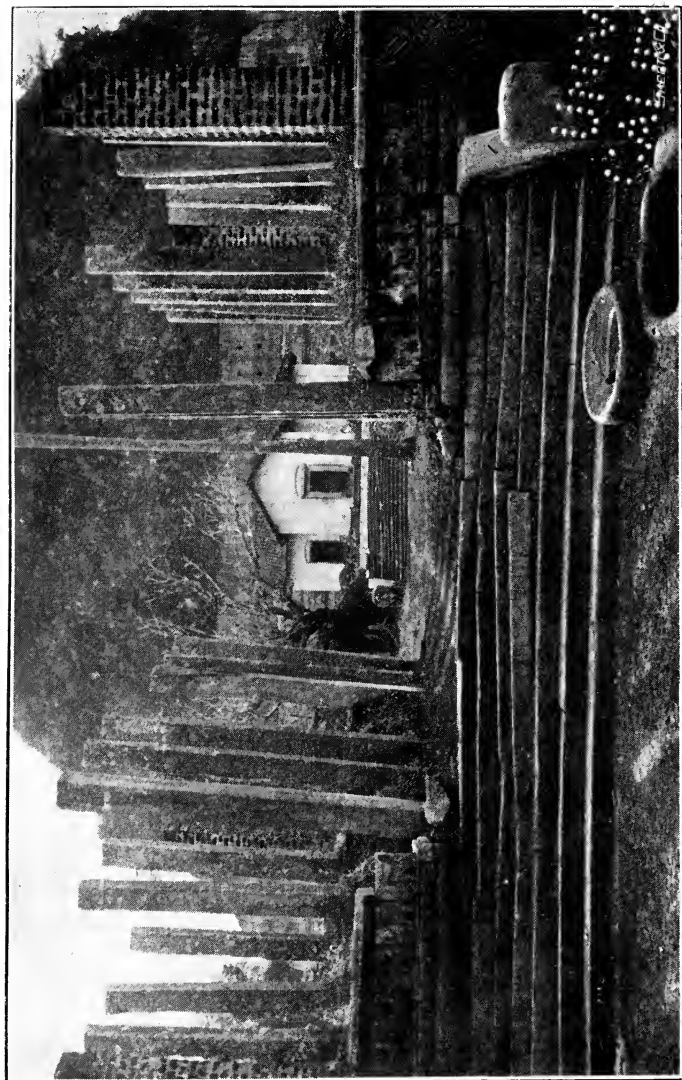


temple (at Savatthi); the miracle of two opposite phenomena performed at the foot of the *gandamba* tree (at the gates of Savatthi); His sermon delivered in the Tavatinsa heavens (to His mother Maya and the other inhabitants of those heavens); the miracle performed unto the devas at His descent (from the heavens, where He had tarried three months expounding the “*abhidhamma*”); the interrogation of the assembled theras (at the gates of Sankapura, at which He alighted on His descent from the Tavatinsa heavens, and where He was received by Sariputta at the head of the priesthood); the delivery of the “*Mahasamaya*” discourse (at Kapilavatthu, pursuant to the example of all preceding Buddhas); the monitory discourse addressed to (His son) Rahula (at Kapilavatthu after he entered into priesthood); the delivery of the *Mahamangala* discourse (at Savatthi, also pursuant to the example of preceding Buddhas); the assembly (to witness the attack on Buddha made at Rajagaha by the elephant Dahana-pala); the discourse addressed to Alavaka (at Alavipura); the conversion of Angulimala; the subjection of the naga raja Apalala; the (series of) discourse addressed to the Parayana Brahman tribe (at Rajagaha); as also the relinquishment of Buddha’s full term of life (three months before His *parinibbana*); the acceptance of the alms-offering prepared of hog’s flesh (presented by Cunda at Pava, which was the last repast Buddha partook of); and of the couple of “*singivanna*” cloths (presented to Buddha by the trader Pukkusa on his journey to Kusinara to fulfil His predicted destiny); and also of the draught of water which became clear (on the disciple Ananda’s taking it for Buddha from the river Kukuta, the stream of which was muddy when he first approached it to draw the water); His *parinibbana* (at Kusinara); the lamentation of devas and men (on the *parinibbana* of Buddha); the prostration at the feet (of Buddha on the funeral pile) of the Thera Maha Kassapa; the self-ignition of the pile (which

would not take fire before Maha Kassapa arrived); the extinction of the fire, as also the honours rendered there; the partition of His Relics by the (Brahman) Dona. By this Monarch of illustrious descent, many of the Jataka stories (the former existences of Buddha), which were the best calculated to turn the hearts of His people, to conversion, were also represented. He caused Buddha's acts during his existence as Vessantara Raja to be depicted in detail; as well as his history from the period of his descent from Tusitapura to his attaining Buddhahood at the foot of the Bo-tree. At the farthest point of the four sides (of the Relic Receptacle) the four great (mythological) kings (Dhatarattha, Virulha, Virupakkha and Vessavana) were represented; thirty-three devas and thirty-two princesses; twenty-eight chiefs of yakkhas; above these again, devas bowing down with clasped hands raised over their heads and so forth." (Mahavansa Chap. XXX.)

The pious King Gamini having arranged the Relic Receptacle in the manner related above fixed the day for the enshrinement of the Relics of Buddha and it was announced to all the inhabitants of the Island. Bhikkhus, Bhikkhunis, Upasakas, Upasikas, the King and his state retinue, and millions of others assembled at the Dagaba. The Monarch, bearing on his head the golden casket containing the Relics, making presentation of offerings thereto, marched in procession round the Dagaba. After having done so he entered the Relic Receptacle, deposited the casket on the golden altar and offered to the Relics all the regal ornaments he had worn. Two Samaneras—novices among monks—closed the Receptacle with the stone slab that had been kept aside for the purpose. The large assembly present made valuable offerings to the Relics.

After the enshrinement of Relics, the dome of the Dagaba was constructed; and when the construction of the spire and the plastering of the Cētiya alone remained to be completed, the King fell



SECOND EASTERN ENTRANCE AT RUWANWELI DAGOBA.



ill and on the illness becoming severe he summoned his younger brother Saddha Tissa and said to him, "complete the work still left unfinished at the Thupa." The noble Prince finding that his brother was in the last stage of his life and as he was desirous of exhibiting the Dagaba to the King in its completed form, he caused a covering to be weaved and enveloped the Thupa with it. After the edifice and the covering so made had been painted, the Prince informed the King that the Dagaba work was complete. Whereupon the Monarch having expressed his desire to see the sacred edifice, he was brought in a *sivika*—royal palanquin—and was carried round the Shrine. He, was extremely pleased at the appearance of the Dagaba, although it was not really completed. In accordance with the wishes of the King, who was ill, a royal carpet was spread at the southern entrance of the Dagaba. His Majesty lying stretched on it saw on his left side the magnificent Loha Prasadaya and on the right side the Dagaba itself. At this time there were present an immense gathering of Arahats and monks of lower grades who recited *gatās*. The king was specially pleased to see Theraputtabhaya Thera, who had been a warrior under His Majesty. The King addressed him thus :—

"In times past supported by you, one of my ten warriors, I engaged in war against those who had usurped the country; now single-handed I have begun my struggle with death. I will not be able to overcome this *antagonist*."

The Thera replied in this manner :—

"Great King, compose yourself. Without subduing the dominion of the foe—sin—the power of the foe—death—is invincible. For, it has been declared by our Lord the Tathagata that all what is launched into the world that is transitory will most assuredly perish; therefore everything is perishable. This principle of dissolution exerts its power even over the Buddha. Call to your recollection the many acts of piety and charity performed by you."

The Monarch on hearing this exhortation received much consolation and ordered his Secretary to read out the Register of charitable and meritorious deeds. When the reading was over His Majesty announced the following to the Sangha:—

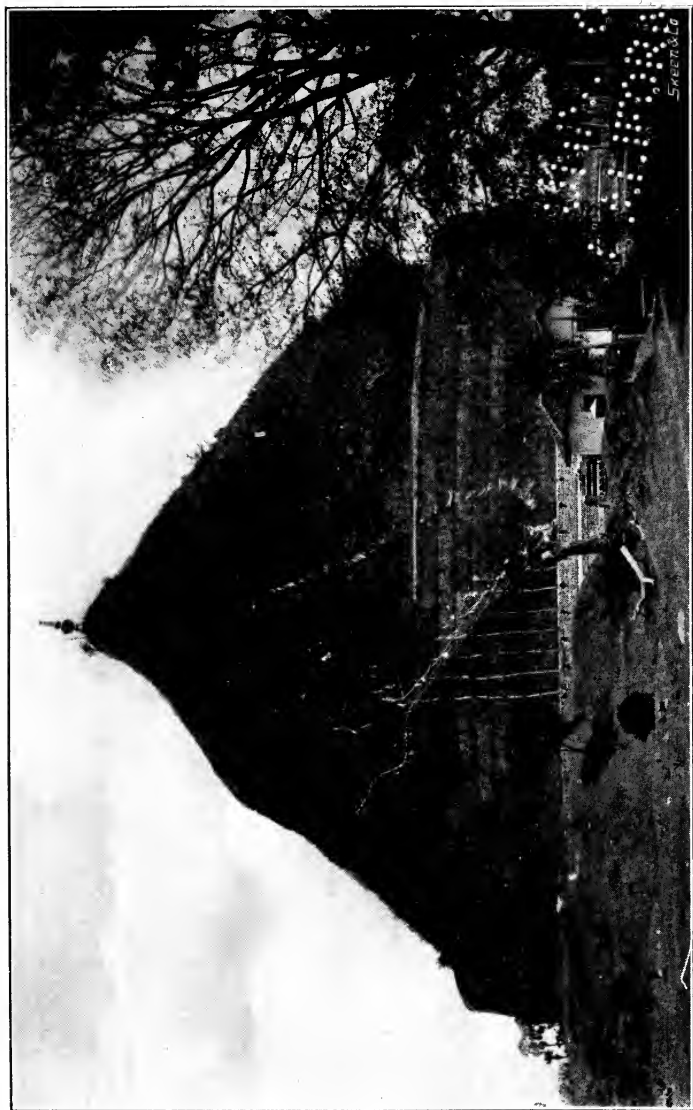
“For four and twenty years have I been the patron of the Sangha; may even my corpse be rendered subservient to the protection of the holy Ministers. Therefore I pray that Your Lordships would be pleased to direct to cremate the corpse of him who has been as submissive as a slave to the Sangha at a suitable spot within the yard of the *Uposatha* hall within sight of the Maha Cētiya.”

Having given utterance to the above His Majesty addressed his brother for the last time thus:—

“My beloved Tissa, do thou complete in the most elaborate and perfect manner all the remaining work at the great Dagaba; hold flower-offerings morning and evening daily at this Shrine; keep up three times a day the sacred service with the full band of musicians at the Shrine. Whatever may have been the offerings and duties prescribed by me to be made on account of the noble Religion of the Tathagata, do thou, my child, keep up the same without any diminution.”

The foregoing sentences, uttered by one of the most powerful monarchs that Lanka possessed, quite clearly re-echo the highest veneration and regard of the pious Buddhists towards Ruwanweli Dagaba, the incomparable Cētiya.

The King Duttha Gamini, who expired immediately after he had declared the final exhortation to his brother, was succeeded by Saddha Tissa in 137 B.C. He completed the spire of the Dagaba and the whole edifice was plastered and painted in appropriate colours. The top was crowned with a golden pinnacle. The wall round the *Salapatala Maluwa* (ground laid with slabs) was built and the same was adorned with four hundred elephant faces, which arrangement



RUWANWELI DAGABA—RESTORATION WORK.



produced an impression of 400 elephants, one hundred on each side of the Dagaba, watching it.

On the *Salapatala Maluwa* there stand the statues of the Buddhas and the supposed statue of the King Duttha Gamini and also that of Bhatiya Tissa. The inscription slab deserves perusal.

The King Bhatiya Tissa, who ascended the throne in 20 B.C., on a certain occasion festooned the Dagaba from the pedestal ledge to the top of the spire with fragrant garlands. On a subsequent occasion he plastered the whole edifice with a paste made of vermilion and made it look as a bouquet of flowers by studding it with flowers. Upon another occasion he heaped up flowers of every description round the Dagaba to the top of the pinnacle and then raising water from Abhaya* Wewa by means of machinery he poured water over the flowers from the very top of the Cētiya whose height then had been 120 cubits. After having, in the same manner, washed off the colour over the plaster, a new colour was applied, after which the Dagaba was covered with a drapery net studded with corals. Such were the grand celebrations held at Ruwanweli Maha Cētiya long long ago.

It was, for the last time, restored 700 years ago by the King Prakramabahu the Great who had established Polonnaruwa as the Capital.

The circumference at the base of the Dagaba is 900 feet and its height may be reckoned as 155 feet; its *Salapatala Maluwa* is a square one having 480 feet from east to west and south to north.

This edifice of solid brick work has been partially wrecked by invaders. Naranwita Sumanasara Priest, the present incumbent of the Temple, commenced to restore this colossal Dagaba in 1873 A.C. He has obtained support not only from the Buddhist community but also from the late Governor Sir

* This small tank is just behind the Dagaba. It is called by those ignorant of history "Basawakkulama"!

William Gregory, the lover of archæology. In addition to the financial support rendered he had given the following testimonial :—

Anuradhapura,

February 15th, 1876.

I have visited the Ruwanweli Dagaba and have been quite surprised at the progress made by Naranwita Sumanasara Unnanse in the restoration of this great work. Only three years ago it was a mere pile of fallen bricks. He has now completely cleared it and has restored the greater portion of the basement. The vigour displayed by Naranwita Sumanasara Unnanse deserves every encouragement and I trust it will be appreciated by his countrymen. I have myself contributed to this restoration not looking at it as a religious work but as the conservation of a great national monument.

The best result of Sinhalese art and identified with one of the most powerful and enlightened Kings who ever ruled this country.

W. H. GREGORY,

Governor.

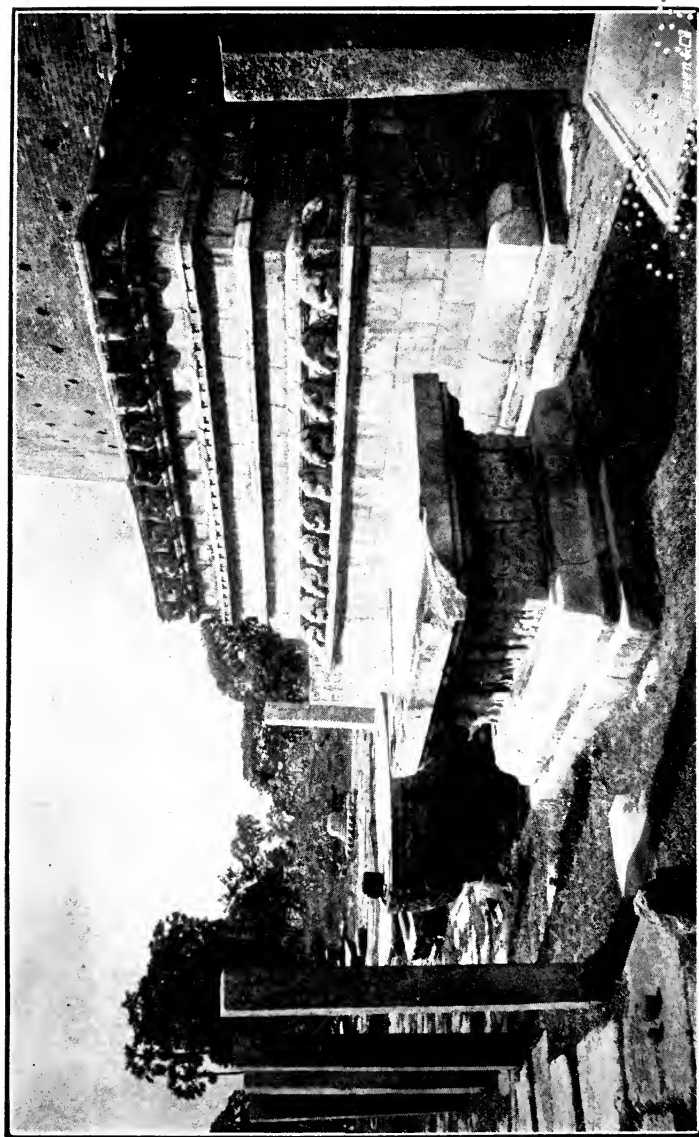
This indefatigable priest has done a great deal of work to restore the Dagaba. A Society under the title of "Ruwanweli Mahacétiya Wardhana Samagama" was organized in the month of August in 1902 to carry on the restoration. The Society deserves warm support from everybody to carry on the most laborious task it has undertaken.

The following extracts from the "Manual of North-Central Province" would be of interest :—

"In 1853 there was a great *pinkama*, and the Ruwanweli Dagaba was covered with white cloth, and the existing large bronze or copper "kota"* was placed on its summit."

"The works at the Ruwanweli Seya (Dagaba), under the direction of Naranwita Unnanse, have been prosecuted almost without interruption since the commencement of the year. By the month of May a sufficient show of work had been made to

* It was thrown down by a strong blowing six years ago and the present one was placed a year after that occurred.



RUWANWELI DAGABA—SOUTHERN SIDE WITH STONE TABLETS.



induce the large bodies of pilgrims to contribute handsomely towards the restoration, and the small Government grant, by which pay lists of limited amounts per mensem have been met, has aided in giving continuity to the work"—(From a Report to Government in 1874).

"Much that has been done by the Government in clearing the jungle, exposing the ruins, and rendering Anuradhapura a healthy station, which it now is, by far the most important archæological discoveries have been made by a young Buddhist priest,* who, with the view of "gaining merit,"† has devoted himself to the clearing and restoration of the Ruwanweli which before 1873 was a huge shapeless mass of bricks. These bricks, which had fallen from the top chiefly through the action of the roots of trees which till recently overgrew it, had so completely covered the basement that here was no indication of the very beautiful architectural work which has now been revealed. The whole of the base was cased with square slabs of brilliant quartz limestone, which even now, although discoloured, glitters in the sun. It was surrounded by tiers of galleries or procession paths ornamented with elephants' heads of the same material, and at each of the points of the compass is a projection commonly called a chapel, but which Mr. Smither rightly considers to be "a screen to the steps leading upwards to the procession paths round the dagaba." These screens are of the most elaborate carving, and some of the designs have a strong resemblance to the Greek. The ornamentation of elephants' heads on these projections is very curious: one half of the trunks of the elephant turn to the left and the other half to the right.

"The priest to whom I have referred undertook the apparently hopeless task of clearing and restoring this great structure. He began without any funds; he is not even a native of Anuradhapura. But such

* Naranwita Priest

† Good Karma.

was his energy and confidence of success, that his countrymen by degrees began to contribute, and I was able to strengthen his position by a private contribution at each of my visits, and by a testimonial in favour of his praise-worthy efforts. He has now succeeded in completely restoring, or rather, I should say, in replacing the whole of the base, and is proceeding to the re-casing of the upper part of the building. It is almost incredible the amount of work he has done in so short a time and with such slender means. In the course of clearing, many interesting objects came into his hands—rings, ornaments, coins—all of which he has handed over to the Government, and they are now in the Museum. Several important inscriptions have been laid bare, which, from having been so long covered and protected thereby from the weather, are in good condition; but much the most interesting discovery is that of four statues, among them that of the King Bhatiya Tissa, who reigned 20 B.C. These statues, although broken either by the fall of the bricks or by the hands of invaders, are complete in their parts, and have just been restored to their original position by Mr. Smither"—(From a letter to the Earl of Carnarvon by Sir W. Gregory in 1877).

Chapter XII.

ABHAYAGIRI DAGABA.

VATTAGAMINI Abhaya or Walagambahu, who assumed sovereignty in 455 B.E. (89 B.C.), had to war against the Tamil invaders. When he was defeated in a certain battle fought to the east of the Capital—Anuradhapura—he fled on his state elephant; and had to pass by the Hindu temple that stood at the spot where Abhayagiri Dagaba was subsequently constructed. The chief of that temple was named Giri, by which designation the Mahant at Buddha-Gaya in the Central India, is now known. That man having seen the King in his flight shouted out, “the great black Sinhalese is fleeing.” The King heard these impertinent words of Giri and resolved within himself, “Whenever my wishes are realised, I will build a Vihara there.” When at length victory crowned his efforts, according to his determination he pulled down the temple of Giri and erected at the same site this huge edifice. As may be noticed at other shrines, image houses, monasteries, *pirivenas* and libraries were built round about the Dagaba. The appellation *Abhaya-giri* is derived from the name of the King (Vattagamini) *Abhaya* and that of the incumbent of the destroyed Hindu temple, *Giri*.

The circumference of this Dagaba may be roughly put down as 1,150 feet and its original height was 400 feet. This gigantic solid work of bricks had been plastered with a thick coating of lime mortar. There are still parts of this plaster to be seen over the Dagaba at certain spots.

This Dagaba has an extensive square *Salapatala Maluwa* which is 600 ft. by 600 ft. This raised ground laid with slabs is enclosed by a half wall on

all the sides. There had been a rampart around the *Weli Maluwa* that adjoins the platform; and the width of this compound is 50 feet. There are four entrances where guard houses had been put up, through which the pilgrims and visitors had to gain admission into the sacred premises. The entrance on the west leads directly to the Ruwanweli Dagaba.

The following lines are from the "Manual of the N. C. P." :—

"Major Forbes notes that in 1828-29 the whole of the Abhayagiri Dagaba had been cleared of jungle by a priest whose zeal in this difficult and dangerous task was nearly recompensed with martyrdom—a fragment of the spire having fallen on and severely injured him. This Dagaba is referred to in the early records of British occupation as "the Church of Wagary," a corruption of the vulgar pronunciation "Byagiri," which is still in use."

In about 1882 Mr. Fisher writes :—"A heavy slip occurred on the west front of the Abhayagiri Dagaba last night, damaging the square tower which has hitherto remained intact."

Upon this Sir Arthur Gordon minuted:

"This should have been at once reported, as I should have without delay instructed the Director of Public Works to take steps to prevent further injury to what is one of the most remarkable objects in Anuradhapura. These great monuments are specially under the Government Agent's care. These slips are not only dangerous to life, but are destructive of the monuments they descend upon."

"During a visit to Anuradhapura about this time, Sir Arthur Gordon decided to repair the summits of both the Abhayagiri and (Mihintale) Maha Seya Dagabas. In the case of the former, the portion of the spire which remained was reported to be in danger, and the work was undertaken to secure its stability. At first it was thought that it merely required "under-pining" and "pointing," but as the work went on more extensive repairs were found



(Supposed) STATUE OF KING DUTUGEMUNU.



to be necessary, and unless these were undertaken the enormous mass was likely to speedily fall to pieces. A large piece of the north-west corner of the square, (Hataras-Kotuwa) had already disappeared, and it was here that operations commenced by digging down through the *debris* to the solid work and placing a concrete foundation. "The square" was then built up; the "Buddhist-rail" pattern on the existing ancient work was followed; and "the wheel" (chakka) on each face of the square was restored. Almost the entire "square" was encased in thick masonry upon a concrete foundation. In the restoration of "the square" and "spire" the opportunity was taken of forming a concealed spiral staircase, by which access is given from the base of "the square" to the summit of the "spire." The works were carried out by the successive Provincial Engineers with prison labour, and were completed in October, 1890."

In 1887 Mr. Dickson's suggestion, made in 1884, was carried out by Mr. Ievers:—

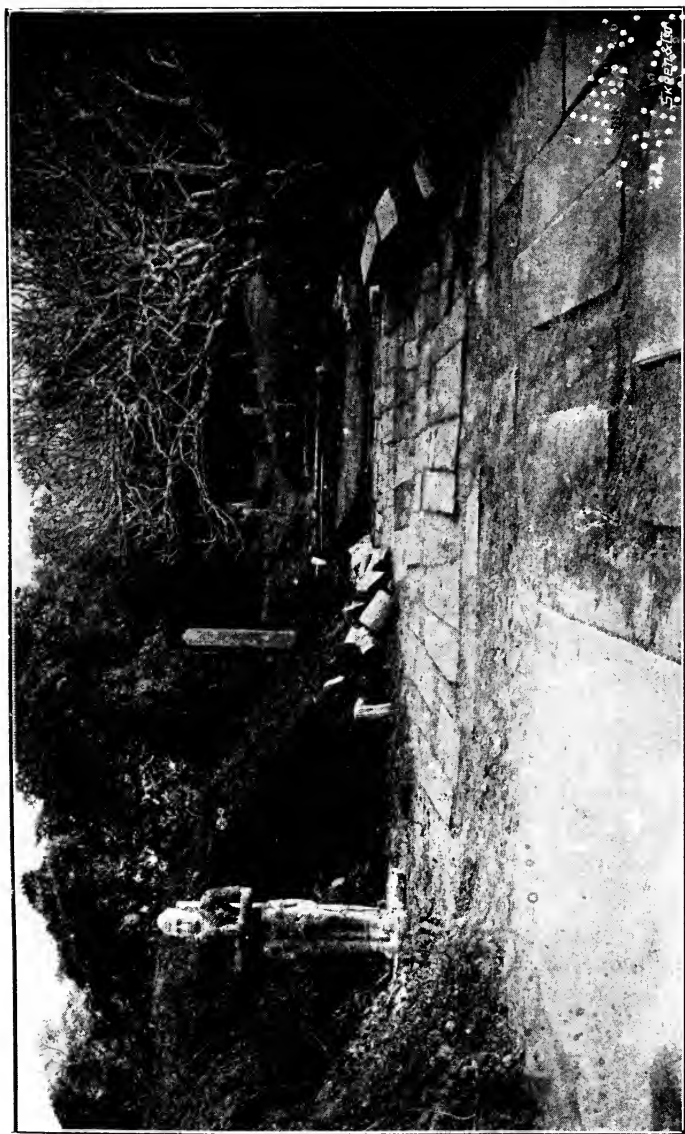
"I had long been anxious to carry out Mr. Dickson's wish that search should be made in the Abhayagiri Dagaba for the books which tradition asserts were placed there. While the work of restoration and preservation was being carried on at the summit, it seemed a favourable opportunity for commencing this search. Accordingly, with the assent of Government and that of the *chief Buddhist authorities, lay and ecclesiastical* the work began in May. I was guided by the results of the excavation of the Menikyala Stupa (vide Ferguson) in the method of procedure:—a tunnel was started 33 ft. above the level of the paved courtyard ("Maluwa") and carried 54 yds. to the centre. From thence a vertical shaft was sunk to the level of the Maluwa. No valuable deposit was found, although a large collection was obtained of articles of antiquarian interest, which appear to have been *ex voto* offerings made while the structure was in building. (*Italics are ours*).

“In the following year the excavation was continued upon the following agreement with the Anunayaka Unnanse:—

The Government Agent desires to make search for ancient books or inscribed plates said by tradition to have been placed in this stupa; in making this search all unnecessary damage to the structure will be avoided; a narrow passage will be cut and examination made near the centre for the objects placed there; any objects found will, after examination, be carefully replaced and the passage closed up.

The bricks of which the dagaba is built were laid in beautiful order, and so solidly constructed that it was necessary to cut with chisel and hammer to form the tunnel to the centre. When this had advanced 48 yds. from the outer surface it was found that the “bond” of the bricks was broken, and on examination Mr. Wrightson showed that at some time after the original structure was completed, there had been filling in of brickwork of an inferior description of work in an oblique direction from the top of the bell to the centre. The inference was that the structure had been entered, and that the passage so made had been subsequently filled up. Upon the order of Government (November 8, 1888) the excavation was discontinued. Later on the stones, beads, shells, &c., found in the course of the excavation were replaced by the Anunayaka Unnanse, and the tunnel was closed by brickwork. The entrance to it was situated in a direct line with and above the eastern ‘altar.’”

In close proximity to the Dagaba, was the Abhagiri Monastery about which Fa-Hian Priest writes thus:—“They have also built here a hall of Buddha, which is covered with gold and silver engraved work, conjoined with all precious substances. In the midst of this hall is a jasper figure of Buddha in height about 22 feet. The entire body glitters and sparkles with the seven precious



STATUE OF KING BHATIYA TISSA AT RUWANWELI.



substances, whilst the various characteristic marks are so gloriously portrayed that no words can describe the effect. In the right hand it holds a pearl of inestimable value."

We are inclined to identify this most magnificent Image House, that had been seen by the illustrious Chinese pilgrim 1,600 years ago, with the ruins that lay in parallel line, towards the west, with the northern entrance of the Dagaba. These ruins of massive brick walls testify to the fact that they are merely the remains of a hall that contained objects of great value. A stone coffer divided into little compartments lying within these walls seems to have served the purpose of both a relic-box and pedestal for the Statue.

Chapter XIII.

JETAWANARAMA AND LANKARAMA DAGABAS.

THE construction of the Jetawanarama was commenced by the King Mahasena who ascended the throne in 809 B.E., (265 A.C.) and was completed by his son Siri Meghawanna. This Dagaba stands within the ancient Nandana pleasure garden or Jotiwana, that had adjoined the political City of Anuradhapura. It was restored for the last time by that great King Prakrama Bahu 700 years ago. The circumference of this edifice is about 1,200 feet and its height is 249 feet. It stands, as all other Dagabas do, on a platform called *Salapatala Maluwa* which appears to be square, having about 580 feet from east to west and from north to south. This *maluwa* is surrounded by a sandy compound—*Weli Maluwa*—whose breadth is 125 feet. There had been a half wall round the platform and a stone rampart round the *Weli Maluwa*.

Mr. Ievers says in his "Manual of the N.C.P." :—

"In 1886 the north chapel of Jetawanarama, which was almost completely covered by *debris*, was explored and the fallen carved stones were carefully taken out and laid on the "maluwa." A large number of antique beads were found, a small crystal dagaba-shaped "karanduwa," and a stone "karanduwa." The latter bore an inscription, and was forwarded, with a report by Mr. Burrows, to the Colombo Museum."

Sir Emerson Tennent's remarks with reference to this edifice are as follows :—"The solid mass of masonry in this vast mound is prodigious. Its diameter is 360 feet, and its present height



ABHAYAGIRI DAGOBA (Prior to Restoration.)



(including the pedestal and spire) 249 feet; so that the contents of the semicircular dome of brickwork and the platform of stone 720 feet square and 15 feet high, exceed twenty millions of cubic feet. Even with the facilities which modern invention supplies for economising labour, the building of such a mass would at present occupy 500 bricklayers from six to seven years and would involve an expenditure of at least a million sterling. The materials are sufficient to raise eight thousand houses, each with twenty feet frontage and these would form thirty streets half-a-mile in length. They would construct a town the size of Ipswich or Coventry; they would line an ordinary railway tunnel twenty miles long, or form a wall one foot in thickness and ten feet in height, reaching from London to Edinburgh. Such are the dagabas of Anuradhapura."

Mr. Liesching says that the same materials are sufficient to build a wall 97 miles long, 22 feet high, and 2 broad.

Lands around this shrine are full of ruins, most of which are undoubtedly religious. Mr. Bell, Archæological Commissioner, has been inducing the Government to keep about 320 acres of land as reservation. The whole of this land is outside the limits of the Sacred City of Anuradhapura—former Mahamégha Garden. But land where Dagabas, Viharas, Monasteries and other religious buildings stood was never the property of the Sinhalese King or of any of the laity.

LANKARAMA DAGABA.

This edifice is said to have been constructed by the Queen of Mahasena. This is one of the smallest of its kind. The beautiful pillars with excellently sculptured capitals, that stand around the remains of the shrine, are some of the many that were set up to support the roof that had been erected over the Dagaba, as in the case of Thuparama. There are about 34 pillars at present. Its circumference is 150

feet and the height is only a few feet, the whole of the top and a greater portion of the dome having fallen down.

Six years ago a Bhikkhu of Siam, who had been a recluse for some time, lived in the hollow of a big *palu* tree that stood in the *Weli Maluwa* of this Dagaba. His presence there attracted large crowds of Buddhists daily ; and the piety of the people was so much excited that a Committee was organized among themselves to restore the above edifice. Just at the inception of this laudable movement, Mr. L. W. Booth, the Government Agent, backed up by the Archæological Commissioner, appeared on the scene and issued an order on the monk engaged in meditation to quit the sacred premises at once, claiming the same as the property of the Crown. An account of this deliberate violation of justice will be found in the chapter entitled "Buddhist Grievances."

Chapter XIV.

BUDDHIST GRIEVANCES.

THE SACRED CITY OF ANURADHAPURA.

WE have given an elaborate account of the dedication of the Mahamégha Garden to the Sangha for religious purposes, and of the chief Shrines therein, and also of the Jetawanarama and Lankarama Dagabas that stand outside the Sacred City.

From the time the British Government commenced operations in the North-Central Province every official and every historian had utterly failed to grasp the fact that in ancient days there had been two separate cities one of which was the political City of Anuradhapura where the King and nobility had lived. We have been writing and lecturing over this most important question ; but it appeared to us that the authorities did not want to attach any importance to the subject.

It has been extremely fortunate for the millions of Buddhists who love their Sacred City that an enlightened Governor in the person of Sir Henry McCallum has declared the truth in plain words while speaking in reply to the address of the Anuradhapura Local Board on the 2nd December, 1907, on the occasion of the Durbar held at the District Court situated in the heart of this most hallowed City. His Excellency's words are as follows :—

“The City of Anuradhapura in times gone by had consisted of two portions, one the Sacred City and the other what I may call the Pettah. Now this Pettah has completely disappeared leaving us no

trace behind and what is left to us now is the Sacred City—" ("Morning Leader," 5th December, 1907.)

When His Excellency, who has taken up the administration of the Island only four months ago, has been able to arrive at the just and most judicious verdict over the much vexed question, it would not at all be an impossibility to discover the political City of Anuradhapura founded by that Sinhalese Monarch Pandukabhaya in about 430 B.C., if the archæological force were employed to clear the jungle around Jetawanarama and to its north and carry on regular exploration.

The following lines from the *Mahawansa* would elucidate the exact situation of these two cities:—

1. In the evening of the first day that Mahinda Thera the Royal Apostle visited Anuradhapura he desired to return to Mihintale; then when the King Devanampiya Tissa requested him to stay at Nandana Pleasure Garden or Jotiwana, the Thera said:—

"On account of its immediate proximity to the City it is not convenient"—(Chapter XV).

2. Then the King said:—

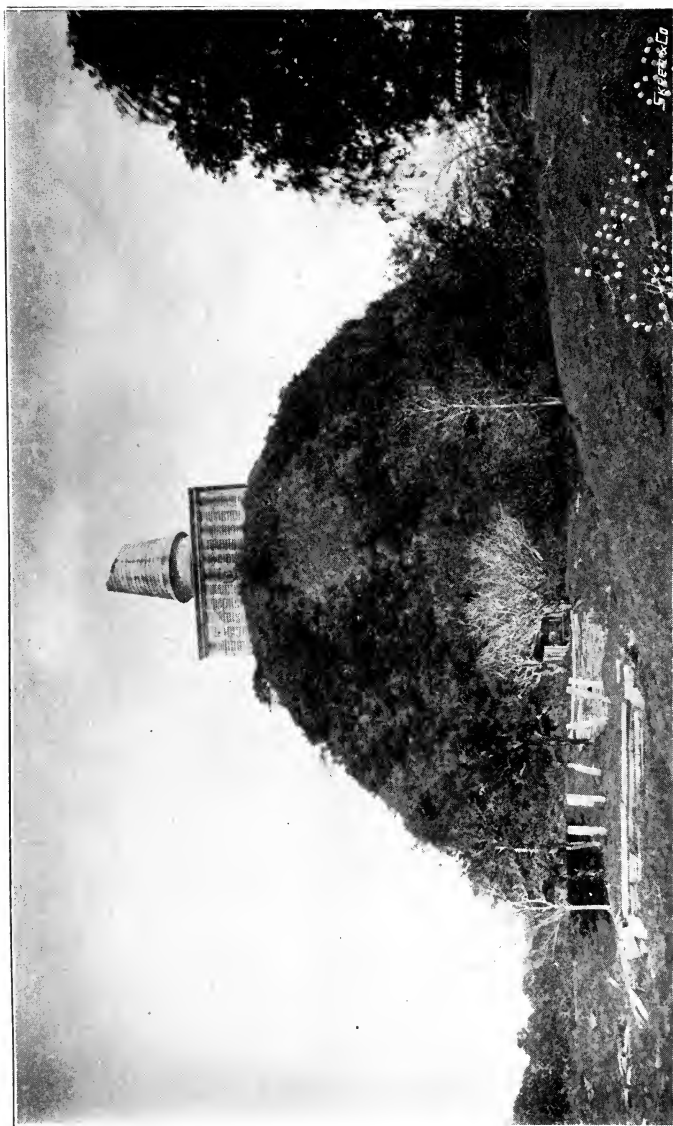
"The pleasure garden Mahamégha (formed by my father) is neither very distant nor very near" (Chapter XV).

3. *The King conducted the Thera out of the Southern Gate of the Nandana pleasure garden into the Mahamégha pleasure garden* (Chapter XV).

4. There (on the Western side of the spot where the Bo-tree was subsequently planted) furnishing a delightful royal palace with splendid beds, chairs and other conveniences (Chapter XV.)

5. (Account of the procession of the Right Collar-bone Relic).

After that the elephant turned back with the Thera and the military array, and *entered the splendid*



ABHAYAGIRI DAGABA (Partly Restored.)



City by the Eastern Gate, passing out again from the City by its Southern Gate he proceeded to the temple Pamoja-vatthu, which was built behind the site of the future Cētiya of Thuparama. (Chapter XVII).

6. (Account of the procession of the Sacred Bodhi-tree)

"..... entered the superbly decorated Capital by the Northern Gate, making offerings; and passing in procession out of the Southern Gate, entering the Mahamēgha Garden"..... (Chapter XIX).

From the above quotations our assertion that the political City was situated to the North of the Sacred City is fully confirmed; and further for the information of those, if there be any, who might hesitate to accept the *Mahawansa** as authoritative, we adduce a cogent authority under the title of "Buddhist Records of the Western World" by Fa Hian, the illustrious Chinese pilgrim, who visited Lanka in the third century after Christ.

In it he says:—

7. *"Seven li to the south of the Capital is a Chapel called Maha Vihara in which there are 3,000 priests."*

Every intelligent person is bound, on the merits of the above statements, to agree with us that there had existed two distinct Cities under the common term Anuradhapura, *i.e.* the political City of Anuradhapura and the Sacred City of Anuradhapura; and that the former was situated to the North of the Sacred City. Fa Hian Priest's record brings much facility to decide upon the distance. Seven *li* is equal to about one and a half mile. Therefore the

* In a letter from J. G. Smither, F.R.I.B.A., to His Excellency Sir William Gregory, K.C.M.G., dated May 5th, 1877, the following words are stated:—"The translation of the remaining chapters of the Mahawansa, due to Your Excellency, is a work of the utmost importance, and its value in elucidating the past history of Ceylon from the 5th century is incalculable. I do not know how far the translations have proceeded, but for Archæological purposes it is desirable that certain chapters should be translated and furnished to Government at as early a date as possible.

distance from Maha Vihara (combination of Thuparama, Sacred Bo-tree and Ruawnweli Temples) to the ruins of the political City may be reckoned as one and a half mile in the northern direction. Judging from this standard it is quite manifest that Jetawanarama, Lankarama, Menik Vihara and all other things to the north of Thuparama are the surroundings and associations of the ruins of the royal palace, houses of the nobility, military barracks, and so on.

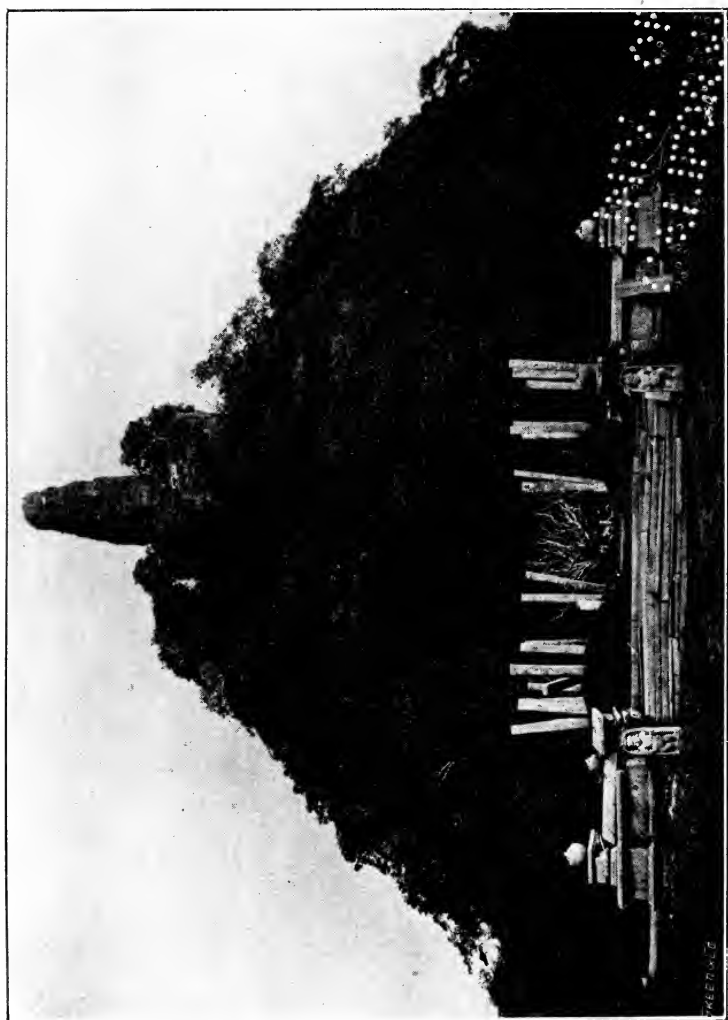
Those interested in the administration of justice are particularly requested to re-read chapter fifth and satisfy themselves that our prayer to the British Government, founded on the best of laws, that the Sacred City of Anuradhapura exclusively set apart for religious purposes and therefore of the utmost sanctity to the Buddhist world, should be treated as such and not be allowed to be desecrated in the most despotic and reprehensible manner, as it has been since 1873 A. C., deserves immediate investigation, which step, we are positive, would lead to a satisfactory settlement.

THE DEVOTION OF THE BUDDHISTS TO THE SACRED CITY.

The following passages would prove (1) that the Buddhist pilgrims have visited the Sacred City year after year; (2) that Buddhist monks and the lay servitors have been in continuous residence in the Sacred City; (3) that the Buddhist public regard it with the highest reverence; (4) that the Buddhists have been quite peaceful and true to the noble cause until the interference of certain officers and introduction of arrack godown, liquor shops and so forth.

Dr. Davy in his History says:—(Manual, North-Central Province—p. 214).

“Anuradhapura, so long Capital of Ceylon, is now a small mean village in the midst of a desert. A large tank, numerous stone pillars, two or three



JETAWANARAMA DAGABA.



immense tumuli (probably old Dagabas), are its principal remains. *It is still considered a Sacred spot, and is a place of pilgrimage.* This information was collected partly from natives and partly from an officer who visited it during the rebellion (1818)."

2. "Major Forbes notes that in 1828—29 *the whole of the Abhayagiri Dagaba had been cleared of jungle by a priest.*" (Manual, N. C. P. p. 213).

3. Mr. Ievers, M.A. says:—

"With the record of these restorations Anuradhapura as a city vanishes practically from history. The date of its actual abandonment is unknown. A few scattered notices of its name occur in connection with the Bo-tree, around which *a few priests are said to have continued in residence*, much in the same way as we found them, when in 1833 A.D., a small settlement was made and a resident European Officer camped in the ruins of the ancient Capital." (p. 30).

4. In 1834 Lieutenant Skinner, who accompanied Sir R. W. Horton to Anuradhapura, records:—

"The road from Kandy through Matale and Dambulla *was crowded with pilgrims on their way to the Sacred Bo-tree*, planted there about four hundred and fifty years before the Christian era. When he reached the ruins of the old City *it was perfectly alive with people.*" (p. 66).

5. Mr. Ievers says:—

"In 1853 there was a great "pinkama", and the *Ruwanweli Dagaba was covered with white cloth*, and the existing large bronze or copper "Kota" was placed on its summit." (p. 215).

6. Mr. Ievers in his chapter on "Revenue and its Collection" says:—

"Writing in 1854, Mr. Brodie is pleased to be able to say that "for the last three years *there has*

not been a single tavern in the district." Soon after one* was established at Anuradhapura and in 1866—67 there were opened at Madawachchi, Mihintale† and Maradankadawala, on the North road. In 1886—87 another was opened at Kekirawa, on the North road." (p. 124).

7. Mr. Liesching in his administration report for 1870 says:—

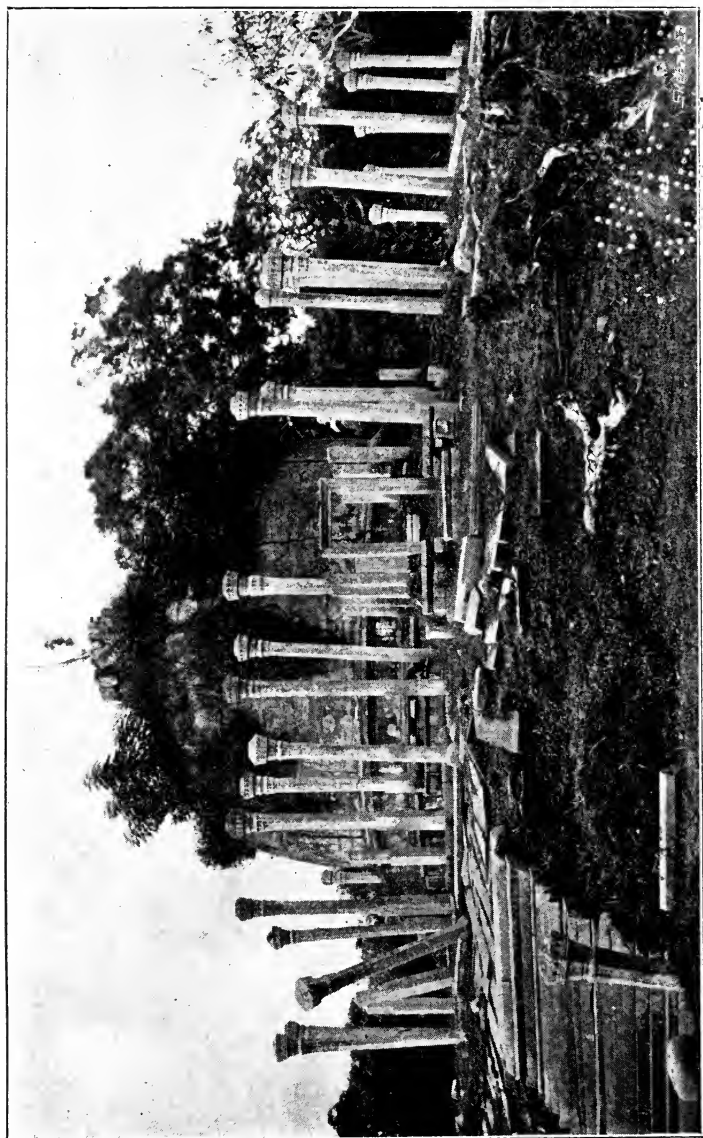
"It (Sacred Bo-tree) is still tended with most scrupulous care; no one is allowed to pluck a leaf. The branches are carefully propped up with iron rods." (p. 216).

8. Mr. Liesching in 1870 has made the following record:—

"There is annually a gathering from all parts of the Island at Anuradhapura to visit what are called the Sacred places. I suppose about 20,000 people come here, remain for a few days, and then leave. There are no houses for their reception, but under the grand umbrageous trees of our park-like environs they erect their little booths and picnic in the open air. As the height of the festival approaches the place becomes instinct with life; and when there is no room left to camp in, the later comers unceremoniously take possession of the verandahs of the public buildings. So orderly is their conduct, however, that no one thinks of disturbing them. The old kachcheri stands, a detached building not far from

* This tavern that was opened in the heart of the Sacred City is still there, and is now the chief store of arrack for the whole Province. It has been the means of creating thousands of drunkards and miserable people in the North-Central Province during the last half a century. Sober-hearted men became mischief-makers and the Police had to come in. All these introductions, unknown to the Sacred City for twenty-two centuries, perhaps have increased the "revenue"! It was a most diabolical act to have introduced this vicious habit among the people who were entirely free from the practice; and the man who selected the site for the tavern in the midst of these holy Shrines must have been an ignorant fool! Yet it is allowed to be there!!! And in addition, three whisky shops have been opened, of course, with the permission of the Government.

† The tavern at Mihintale is not far from the foot of the holy rock and is on the temple land now termed Crown property. Why on earth should this have been opened there where thousands of people assemble annually for religious purposes?



LANKARAMA DAGABA.

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the bazaar and about one eighth of a mile from the Assistant Agent's house. Till lately the treasure used to be lodged in a little iron box, that a few men could easily run away with, guarded by three native treasury watchers. There lay this sum of money, year after year, at the mercy of any six men who chose to run with it into the neighbouring jungle—once in, detection was almost impossible—and yet no one ever supposed the attempt would be made.

These 20,000 people from all parts of the country come and go annually *without a single policeman being here*; and as the Magistrate of the District, I can only say that *anything to surpass their decorum and sobriety of conduct it is impossible to conceive*. Such a thing as *a row is unheard of*. That does not look like a people among whom crime of a heinous nature is indigenous! In what part of Christendom would the money box be safe?" (p. 43).

9. Mr. Dickson in 1877 writes:—

"In the other Provinces, police are required and are paid for by a special tax. Here there are no Police.

In the town of Anuradhapura order is maintained by one town constable; in the rest of the Province no police are required." (p. 75).

10. From a letter of Sir William Gregory to the Earl of Carnarvon, in 1877, the following words are culled:—

"Much as has been done by the Government in clearing the jungle, exposing the ruins, and rendering Anuradhapura a healthy station which it now is, by far the *most important Archæological discoveries have been made by a young Buddhist Priest*,* who with the view of "gaining merit" has devoted himself to the clearing and restoration of the Ruwanweli, which before 1873 was a large shapeless mass of bricks." (p. 223).

* Naranwita Sumanasara Swamy the present incumbent of Ruwanweli Temple.

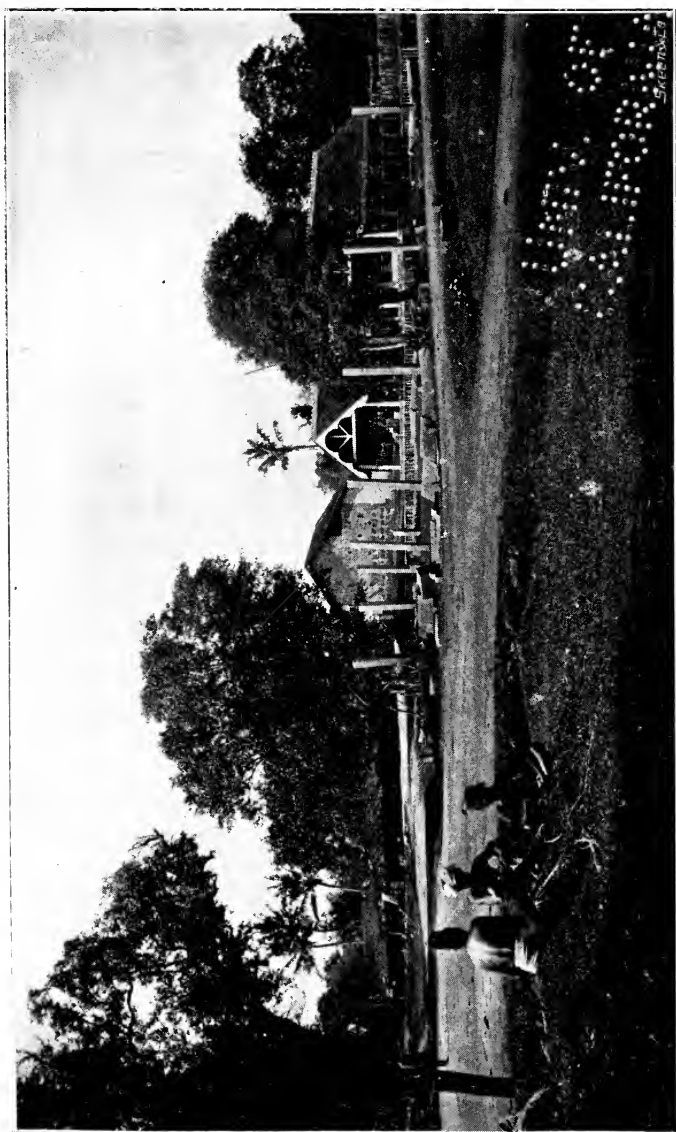
“ATAMASTHANA COMMITTEE.”

“**A**TAMASTHANA” means eight chief spots or localities. These sacred spots according to the *Mahavansa* were mentioned by the Mahinda Thera to the King Devanampiya Tissa. After the dedication to the Sangha of the Mahamégha Garden the Maha Thera marked out the eight following spots for the information of the King. These were:—

- (1) The place where the rites and ceremonies were performed by the monks. The building erected hereon was named “Malaka,” being situated to the south of the spot where the Theras had lived in the first month in the Mahamégha Garden.
- (2) The spot where a pond was formed for the monks to bathe. This spot was situated to the north of the place where the Theras passed the first night.
- (3) The site of the sacred Bodhi-tree.
- (4) The site of the Uposatha Hall.
- (5) The spot at which the various offerings made to the priesthood collectively were divided by the assembled monks.
- (6) The spot where the refectory called the “Catussála” of the monks was erected.
- (7) The site of the Ruwanweli Maha Cétiya.
- (8) The spot by the side of the Malwatu Oya where the chief Thera had stayed and where Tissarama was built.

(See *Mahavansa* chap. XV. pages 56—62.)

This does not signify that shrines such as Jetawanarama are not held sacred and objects of reverence; but “Atamasthana” to the Buddhists, according to history, means the above eight places and nothing more.



GOVERNMENT MARKET AMIDST SACRED SITES.



In all matters connected with the archæology of Anuradhapura, the *Mahavansa* has been the guide and in this also it should be, if not the sole, at least the principal guide.

But the "Atamasthana," as understood by Mr. R. W. Ievers, M.A., of the Ceylon Civil Service, and as stated in the "Manual of the North-Central Province" is quite a different matter. These are :—

- (1) Udamalua.
- (2) Jetawanarama.
- (3) Lankarama.
- (4) Abhayagiri.
- (5) Sela-Chaitya.
- (6) Thuparama.
- (7) Miriswetiya.
- (8) Lowamahaprasadaya.

On comparison with the "Atamasthana" of the *Mahavansa* it will be noticed that only the first is included in the list of the historical "Atamasthana" as recognised by the learned Buddhists of Ceylon. Even that is misnamed; it should be called Bo-maluwa.

It may be expedient for a high-handed official to bolster up his claim with the manufacture of an arbitrary "Atmasthana Committee," but to the pacific Buddhist it is apparent that the whole thing is a means to remove the claims of the Buddhists to the Sacred City of Anuradhapura. This will be more evident when we consider the membership and objects of the Committee. It will also be of interest to find out the date of the formation of the so-called Atamasthana Committee. According to historical records there has been no such institution before 1870, but since then it appears to have come into existence.

According to the "Manual of the N. C. P." page 42, the members of the Committee consists of :—

- (1) The head* of Nuwerawewa family ;

* He is one of the three Ratamahatmayas.

- (2) The three Ratamahatmayas of Nuwera-kalaviya ;
- (3) The seventeen Korals of the same district.

When we remember that all these twenty-one members are minor Government servants at the beck and call of the Government Agent of the Province the power and authority exercised by this bastard "Atamasthana Committee" can be realised.

If the "Atamasthana Committee" were acting in the capacity of a local board looking after the places mentioned, their position can be understood ; but the attempt to make them the intermediary, through which only the Buddhists can approach the Government in matters religious connected with the Sacred City of the Buddhists, can in no way be justified and can only be looked upon as an act of official blunder.

In the same manual page 42 also occur, "The Anunayaka is chief monk of the Atamasthana."

"The electors of the Anunayaka, were the head of the Nuwerawewa family; the three Ratamahatmayas and the 17 Korals. *But the Malwatte fraternity at one time claimed a right of interference.*"

Anunayaka means vice-chief priest and is the representative of the Buddhist High Priest residing at the Malwatte Vihare at Kandy. The term connotes that he owes his position to the chief Buddhist Priest ; and as such he is appointed by the Priesthood presided over by the Nayaka or the Chief Priest. The laity have no voice in the election of an Anunayaka ; and the paragraph "the electors of the Anunayaka were the head of the Nuwerawewa family" etc. can only be called a mis-statement intended to justify the appointment of an "Atamasthana Committee."

The passage which we have italicised if it means anything, confirms our statements, and shows that the just claims of the Malwatte Vihare High Priest are passed over by the official element. It must be

emphasized that the chief Committee of monks under the presidency of the chief High Priest of Malwatte Fraternity appoint a High Priest for the North-Central Province whose duties necessarily include the "Atamasthana" as defined in Mr. Ievers' Manual as well as the Atamasthana mentioned in the *Mahavansa*. Hence the High Priest of the Malwatte Vihare has spiritual jurisdiction not only over the Atamasthana but also over the whole Province.

HIGH-HANDED PROCEEDINGS OF OFFICIALS.

The following correspondence and reports from newspapers would give an idea of the manner in which the Buddhist rights to the Sacred City of Anuradhapura have been shamefully ignored.

[Copy of Memorial of the Anuradhapura Buddhist Defence Committee for and on behalf of the Buddhist Community of Ceylon dated 10th March, 1902, submitted to His Excellency the Governor of Ceylon.]

RESPECTFULLY SHEWETH,

That this Committee considered what has been said by Your Excellency and the Hon'ble the Colonial Secretary in reply to the two motions brought forward on the 24th October last by the Hon'ble Member representing the Sinhalese of Up-country in the Legislative Council, concerning the Chaitya lands and excavations of Dagabas, &c., in Anuradhapura.

2. That copies of some of the letters of the Government Agent of the North-Central Province, whereby the rights and privileges of the Buddhists have been overlooked and slighted and those of some of the letters of the Buddhists are herewith enclosed.

Letter No. 1* refers to the land East of the Ruwanweli Dagaba whereon foundation for a

* The copy of this is lost.

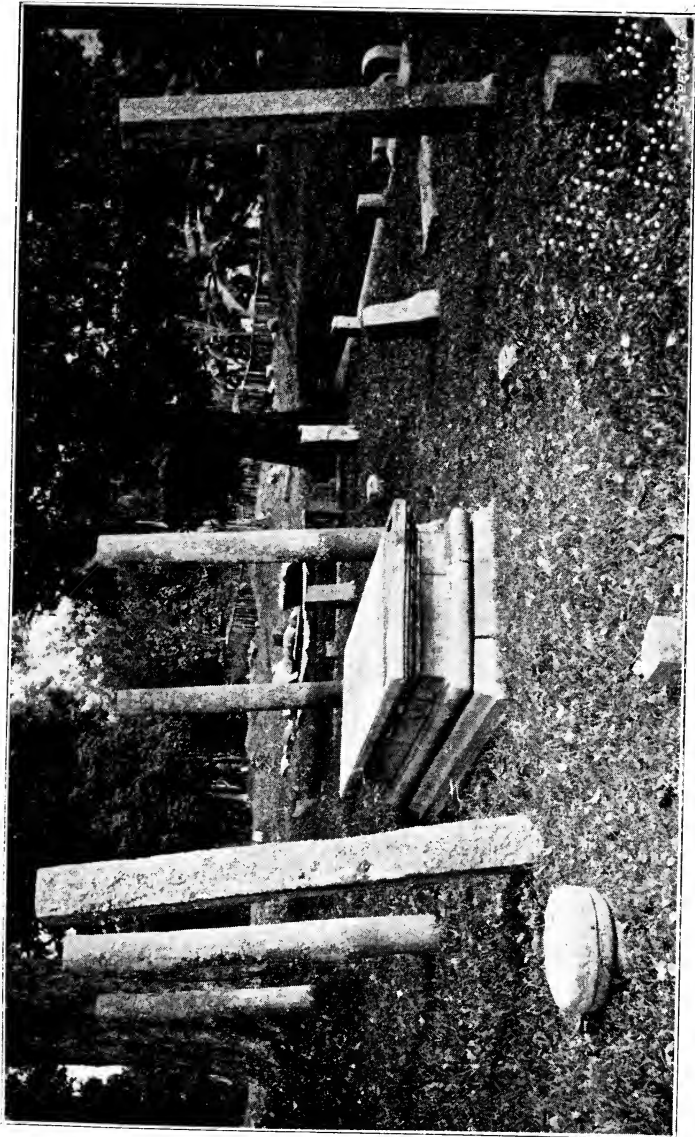
Dharmasala for the use of pilgrims was dug. In-as-much-as it is Chaitya land, the incumbent Priest of the Ruwanweliseya Temple rightfully and religiously employed people in digging the site for laying the foundations for a religious edifice, when he was disturbed in the continuance of the work by the interference of the Government Agent, which has resulted in the suspension of the work ever since.

Letter No. 2 is in reference to that portion of the "Konghamaluwa" now enclosed for a flower garden, notwithstanding the protest of the Revd. High Priest of the Atamasthana. The usurpation of this spot by non-Buddhists, which had been in continuous possession of the Buddhists for over 2,200 years would be the means of injuring the loyal feelings of the Buddhists of the whole Island as well as of those in Burmah, Siam, &c., who hold the City of Anuradhapura as a central Shrine.

Letter No. 3 is in reference to the "Welimaluwa" of the Lankarama Dagaba. Two priests having come from Siam were living within the sacred enclosure of this Dagaba and they were ejected by the order of Mr. L. W. Booth, the Government Agent. The high-handed interference of the Government Agent in ejecting ecclesiastics from a sacred spot which by right belongs to the Buddhists, a place set apart by Buddhist Kings for the use of Buddhists of all times, does not seem to be appropriate; and is against Buddhist ecclesiastical laws. To repudiate these laws by an official of the position of a Government Agent, petitioners submit, is to ignore the Kandyan Treaty of 1815* by which the British Government agreed to protect and maintain all places of worship.

Letter No. 4 with inclosures relates to a portion of the land called "Adahana Maluwa" whereon the Buddhists want to erect a Pirivena for the use of

* "The Religion of Buddha professed by the Chiefs and inhabitants of these provinces is declared inviolable, and *its rights, ministers, and places of worship are to be maintained and protected.*"



DHATU MANDEERA.



Bhikkhus. The foundation stone was laid for the same building on the 24th December last (being the 2,209th Anniversary of the planting of the sacred Bo-tree in Anuradhapura). The Secretary of the above mentioned Committee having replied to letter A. of the Government Agent the digging of the whole foundation was begun on the 24th January last, on which day letter C. was received from the Government Agent. In compliance therewith that work too has been suspended. Enclosures B. and D. are copies of letters which were forwarded in reply to the enclosures A. and C. respectively. The 2nd and 3rd paragraphs of enclosures A. and C. respectively indicate the uncalled for interference with the harmless proceedings of the Buddhists by directing the removal of the sign-board of the Maha-Bodhi Society.

These are some of the grievances about the *bona fide* Chaitya lands in the Sacred City of Anuradhapura.

3. That the Anuradhapura Buddhist Defence Committee beg to state that they are prepared to point out to Your Excellency several acts of vandalism committed by officers of the Archæological Department in the destruction of Shrines which are objects of worship by a living Buddhist nation and of a living religion. Experimental exploration of these shrines might be tolerated if Buddhism was a dead religion.

4. That the loyalty of the Sinhalese Buddhists to the British Crown is due mainly to the neutrality observed by the British Government in regard to their holy Religion; and the present attempt to encroach upon consecrated ground on the part of Government Officials would tend to disturb the religious feelings of the truly loyal Sinhalese. The number of pilgrims will after the extension of the Railway to Anuradhapura increase a hundred fold and our earnest prayer is that Your Excellency will take our present grievances into Your Excellency's

favourable consideration and redress them to their satisfaction and that all future explorations be carried on in accordance with the principles of Buddhist Ecclesiastical Law.

[Sgd.] MEDHANKARA,

President, A. B. D. C.

(High Priest of North-Central Province.)

[Sgd.] W. HARISCHANDRA,

Secretary, A. B. D. C.

No. 2.

[Petition protesting against the enclosure of ground.]

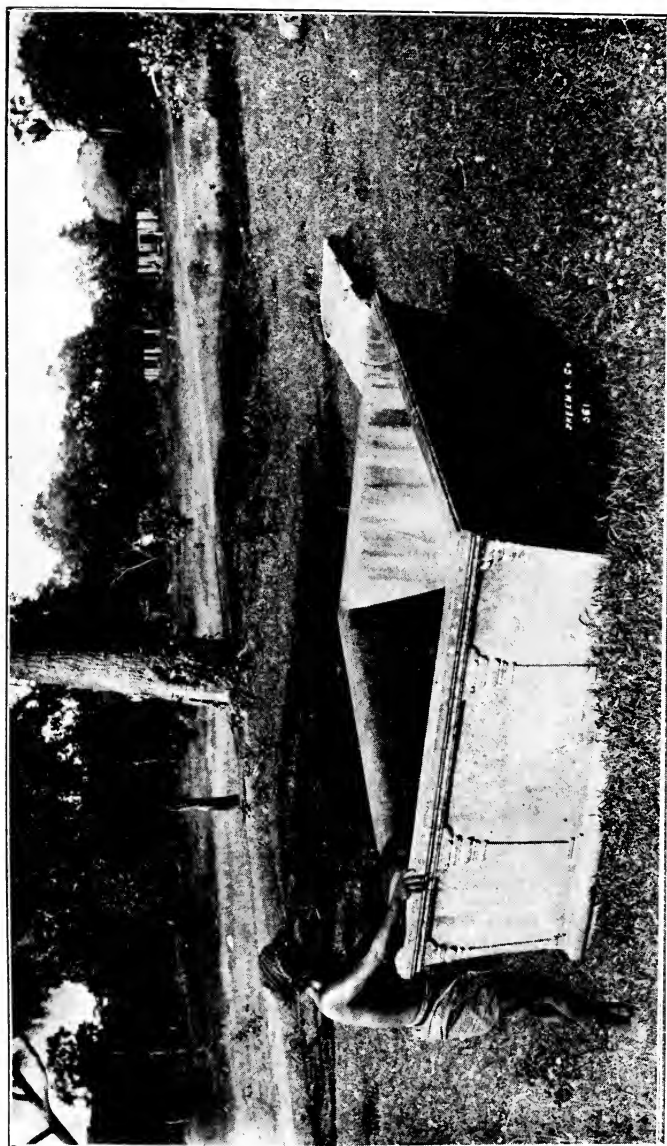
To the Government Agent, &c., &c., &c., North-Central Province, Anuradhapura. The humble petition of Sri Sumana Medhankara Nayaka Unnanse of Atamasthana and N. C. P. for and on behalf of the Chief Buddhist Community of Ceylon, Humbly Sheweth,

That your Honor's Petitioner humbly begs leave to submit that the esplanade opposite to the Sacred Bo-tree and Brazen Palace, called Maha Maluwa and recently "Kongahamaluwa" was left from time immemorial during the past 2,208 years for the use of the pilgrims or for their benefit when they come from all parts of the world on festival days for worshipping the sacred places of Anuradhapura by millions and millions, and no King that ever ruled over this Island made any restriction or prohibition for using it and it was left for that purpose mainly, and was also used so, up to date without any prohibition whatever.

That within a circle of 48 miles there are ruins almost one adjoining the other, but in this portion there are no remains of any ruins, which fact itself shows that it was purely left for the use of the pilgrims.

The Petitioner is now given to understand that a portion or the whole of the said esplanade (Maha Maluwa) is to be fenced round with thorny* iron wires, which is a great loss and an inconvenience to the millions of worshippers that come from all parts of the world having no place to stop, &c., and it would be the main bar to their coming for worship and is equal to an exact

* Language of a late petition-drawer at Anuradhapura.



STONE BATH AND BASIN.



prohibiting of their coming in, which was never done during the past so many years as aforesaid and was never expected, and it will be a bar to all the religious ceremonies, &c. (processions) as there will be no sufficient space for the thousands of men that are gathered together on such days.

Wherefore prays that it may please your Honor to stop the putting up of the said fence and grant justified redress.

For which act of goodness
the petitioner as in duty bound
will ever pray,

(Sgd.) MEDHANKARA,
High Priest, N. C. P.

July 7th, 1900, Anuradhapura.

No. 3.

To the Buddhist Priest squatting on Crown Land
near Lankarama Dagaba, Anuradhapura.

You are hereby requested to quit before the 30th instant the Crown Land occupied by you without authority near Lankarama Dagaba.

L. W. BOOTH,
Government Agent, N.C.P.

Anuradhapura Kachcheri,
19th October, 1901.

No. 4.

[*Correspondence on Adahana Maluwa—cremation ground.*]

A

From the Government Agent, N. C. P. To Mr. W. Harischandra, dated 4th January, 1902, Anuradhapura.

SIR,—I have the honour to request you to be good enough to explain your action in causing 2 Wewarana-trees and 1 Kirikon-tree which stood on Crown Land situated between the Kuttan Pokuna road, and the road leading to the Jetawanarama Dagaba, to be felled without my permission.

2. I also request you to cause the Sign-board "Maha Bodhi Society," which has been set up on the same land at the corner where the road to the Kuttanpokuna and the Inner Circular meet, to be removed.

I am, Sir, your obedient servant,

L. W. BOOTH,
Govt. Agent, N.C.P.

B

Office of the Anuradhapura Buddhist Defence Committee.

To the Government Agent, Anuradhapura, 10th January, ²⁴⁴⁵1902

SIR,—With reference to your letter bearing No. $\frac{24}{433}$ of the 4th instant, I have the honour to inform you, that the trees you referred to stood on *Chaitya* land and not on Crown land. The object of causing the same to be felled was to clear the site for a Seminary Building (Pirivena) for the Bhikkhus in your Province.

I am, Sir, your obedient servant,

W. HARISCHANDRA,
Secretary, A. B. D. C.

C

From the Government Agent, N. C. P. To Mr. W. Harischandra, Secretary, Buddhist Defence Committee, Anuradhapura:
Dated 24th January, 1902.

SIR,—With reference to your letter No. 20 of 10th instant, I have the honour to state that your claim * which you have not attempted to support with a tittle of evidence, cannot be admitted. The land is the property of the Crown.

2. I reserve to myself the right to take hereafter any such action as may seem proper with respect to the trespass on, and damage to, Crown property already committed by you, and I hereby warn you that any further trespass or mischief by you on the same, or any other Crown land will be committed at your peril.

3. As you have disregarded my request to you to remove the Sign-board which you have set up on this land, I hereby make formal order on you to remove it within one week from this date.

I am, Sir, your obedient servant,

L. W. BOOTH,
Govt. Agent, N.C.P.

D

To the Govt. Agent, Anuradhapura, 31st January, ²⁴⁴⁵1902

SIR,—In compliance with the intimation in 2nd paragraph of your letter No. 187, bearing date the 24th instant, I have

* Mr. Booth laboured on the authority of a wrong translation in the English *Mahavansa* which was pointed out by the author of this work. Chap. XX p. 80 "westward" of the Thuparama Dagaba ought to be "eastward" according to Pali and Sinhalese copies of the *Mahavansa*. Since then the Government has allotted a portion of the Adahana Maluwa—cremation ground—for the use of the monks, the rest of the land being treated by officials as Crown land for the present.

suspended proceeding on with the erection of the Pirivena pending result of action you propose to initiate towards securing a final settlement of the question you raise touching the Chaitya claim.

In reference to 3rd paragraph of your letter under reply, I beg to state that the Sign-board is intended to guide Buddhists visiting Anuradhapura to the office and school of the Maha-Bodhi Society, and being planted on Chaitya land known as the Adahana Maluwa and outside the public high road, I had no idea, that you would raise an objection of the present nature. The board has been standing there since December last, and it would be only in deference to your wishes as Government Representative that I shall comply with your order if you insist in my giving effect to the same, and beg respectfully to submit my humble protest against this action which you seem to have deemed it necessary to adopt in raising the claim you now prefer to the land which I have to point out to you is the *bona fide* Chaitya land, and not Crown land.

I am, Sir, your obedient servant,

W. HARISCHANDRA,

Secretary, A. B. D. C.

[*Reply from the Hon. the Colonial Secretary to the memorial of the Anuradhapura Buddhist Defence Committee.*]

Colonial Secretary's Office,

Colombo, 16th June, 1902.

SIR,

With reference to the Memorial addressed by you and the Secretary of the Anuradhapura Buddhist Defence Committee, to His Excellency the Governor dated 10th March, 2445—1902, I am directed to inform you that the several matters of which you complain have been referred to the Government Agent for report.

It appears from the Government Agent's report, that in considering any alleged encroachments on Crown land he has been guided by the decisions of the *Temple Lands Commission under Ordinance 10 of 1856* as set out in the title plan of which it is understood you have a copy.

I am to inform you that Government can recognise no claim to land in Anuradhapura outside the limits laid down as Temple Lands by the Temple Lands Commissioner, and the Government

Agent has been instructed to resist any attempts at encroachment by ejection of persons seeking to establish title by taking occupation of Crown lands and by all other lawful means.

I am, Sir, &c.,

for Colonial Secretary.

To Medhankara High Priest,

President, Anuradhapura Buddhist

Defence Committee, Anuradhapura.

*The Attitude of the Archæological Commissioner towards
Sacred Sites.*

The following appeared in the "Ceylon Standard" dated 15th June, 1903:—

.....A few days ago Mr. Bell, Archæological Commissioner, had allowed the District Engineer to remove certain stones* from the buildings which are recognized as ancient Buddhist Colleges. A complaint regarding this was made by the High Priest before Mr. Brayne, Police Magistrate, who ordered the work to be promptly stopped, but after communicating with the A. C. who said that the *High Priest had no right whatever to the land in question or the stones* there and that they were the property of Government and that he would personally hold himself responsible for the removal of the stones presumably for mending roads, the District Engineer was allowed to resume the removal of stones, which was done *in such a manner as to cause annoyance to the Buddhist community. The stones were broken up into small bits on the spot* and then removed by cartloads. This has caused great dissatisfaction among the resident Buddhists as they found that they *were quite powerless to check this act of vandalism owing to the high official status of the officers concerned.*"

In January, 1907, about 125 cartloads of stone relics were brought from the Sacred City to the Colombo Museum. These most high-handed actions of the Archæological Commissioner have ever been not only tolerated but even encouraged by the Government. In Sir Arthur Gordon's time a moonstone was being carried away from the Thuparama grounds in an

* See plate XLIV. These are some of the stones that were marked to be reduced to mattle. On account of the interference of the Buddhists the coolies had to leave the site of Maha Paduma Pirivena leaving these stones where they are now.

elephant cart. When this stone reached Dambulla the good Governor heard of it and ordered the same to be taken back, with the result that it was replaced. It is an act of outrage to attempt to devastate the Sacred City which has existed as a place of antiquities for twenty-two centuries; and we cannot understand why an official of the type of Mr. H. C. P. Bell should be left unchecked by the Government in his vandalistic proceedings.

"The Ceylon Morning Leader" in its editorial of the 14th September, 1907, on "The Archæological Commissioner" says: "The Archæological Commissioner is in the unfortunate position of having no restraints of that kind,—if we exclude the Buddhists, who from time to time, raise the cry in the wilderness *that their sacred sites are being unnecessarily invaded.*

The work of the Archæological Commissioner has been a *terra incognita* to the Government and the public alike.....

We want a return for the expenditure of over Rupees 900,000—something the wide world is expecting from this favoured spot of Archæological work—we want the detailed report of the Archæologist with all its invaluable sidelights on the history of Ancient Ceylon."

IMPORTANT CORRESPONDENCE WITH HIS MAJESTY THE KING.

Greenacre, U. S. A.,

24th July, ²⁴⁴⁷1903

TO HIS GRACIOUS MAJESTY THE KING OF ENGLAND
AND EMPEROR OF INDIA.

YOUR GRACIOUS MAJESTY,

The Sinhalese Buddhists of Ceylon are being persecuted by the subordinate officers of Your Majesty's Government, who in ignorance of the sacred history of Buddhism in Ceylon, think that they could violate the inviolable laws of Religion.

Two thousand two hundred years before the advent of Christianity into Ceylon the Buddhists have had a noble religion. They were taught not to destroy life, not to take liquor, to make life noble by the study of their philosophy, psychology, art, &c., and by strenuous exertion to become wise and holy. A religion of absolute purity was their inheritance, and in that beautiful Island the Sinhalese Aryans lived in peace, building stupendous tanks, wonderful shrines &c., which stand even to-day, showing signs of a historic past.

The ignorant officials of Your Majesty's Government in Ceylon are responsible for disturbing that spirit of loyalty of nearly two millions Sinhalese Buddhists.

It is not wise neither is it just to satisfy a few hundred Muhamedan immigrants and Jesuitical Christians, that the imperishable associations of the holy City hallowed for 2,200 years should be violated and disturbed.

The removal of the liquor saloons and butcher shops and foreign churches from the sacred precincts of the historic City is what the Buddhists demand.

May Your Majesty live long giving happiness and contentment to the Buddhist subjects of Ceylon.

I am,

Your Majesty,

ANAGARIKA DHARMAPALA.

Hotel Weimar,

Marienbad, Austria,

SIR,

14, VIII. 03.

I am commanded by the King to acknowledge the receipt of your letter of the 24th of July and to inform you from inquiries which His Majesty has made, it appears that the Buddhists in Ceylon are

on good terms with the Government* and that the fears you express are groundless. Should they wish to make any representation to His Majesty through the Government they have every facility for doing so.

I am, Sir,

Yours faithfully,

J. M. PONSONBY.

TO ANAGARIKA DHARMAPALA.

2447

1st September, —
1903

TO HIS GRACIOUS MAJESTY THE KING OF ENGLAND
AND EMPEROR OF INDIA.

YOUR GRACIOUS MAJESTY,

Since writing to Your Majesty I have received further details regarding the disturbance of British subordinate officials at the Sacred City of Anuradhapura.

On the full moon day in June, the 2,211th anniversary of the introduction of the holy Religion of the King of Righteousness, the City was full of innocent gentle religious minded Sinhalese from all parts of the Island. A Christian subordinate officer riding through the crowd assaulted a woman, and got his servants† to beat the man for having questioned his authority. The Buddhists‡ under provocation and in despair set fire to the butcher stall and the Church which were standing on sacred grounds.

* This after the riots had taken place. Obviously His Majesty had been misinformed by the Colonial officials as to the actual state of affairs.

† Read his statement in p. 88.

‡ The Government authorities had charged even non-Buddhists with rioting, &c., and they were tried by the Judge and Jury. The confusion, produced by the acts of the Government officer as pointed out below, was of a most serious nature. This letter contains the individual impression that Anagarika Dharmapala had after reading the Ceylon newspapers.

The Sinhalese newspaper, the *Sarasavi Sandaresa*, published in Colombo, contains full reports of the disturbance. For nearly a hundred years of British rule the Sinhalese have been loyal; but they resent interference by the subordinate officers where their holy historic Religion is concerned. For 2,300 years they were taken care of by their own Kings. Now, administrators, who only want revenues, rule. Your Majesty is the successor of a line of Aryan Kings who came to Ceylon from India 2,400 years ago.

On behalf of the historic race of the Aryan Sinhalese I solicit Your Majesty to show that kingly interest in the Sinhalese race.

Liquor, opium, bhang, beef are given to the village people by the administrators. Education is neglected. The ancient historic sites at the City of Anuradhapura are desecrated, and the Buddhists resent this interference. Anuradhapura is like Mecca to the Mohammedans. All Buddhists in Japan, China, Siam, &c., look up to Anuradhapura as their Central Shrine. Let not the British subordinate officers interfere with the holy historic Aryan Religion of the Supreme Buddha.

I am, Your Majesty's devotedly,

ANAGARIKA DHARMAPALA.

(PLEASE NOTE THAT THE ACCOUNT OF THE DISTURBANCE IN 1903 IS INSERTED FROM P. 86.)

(*The Ceylon Standard*, 29th April, 1905.)

THE SERIOUS DISTURBANCE AT ANURADHAPURA.

A RESULT OF IMPRUDENT INTERFERENCE.

GOVERNMENT OFFICERS ON THE AGGRESSIVE.

(*By our Special Representative.*)

The feelings of the Buddhists and of those especially whose feelings have been ruthlessly disregarded and outraged by the unfortunate incident which occurred on Monday night, cannot

but be contemplated with rueful pity. The Buddhists and pilgrims, who, as was their wont, have for generations been regularly worshipping at the Sacred Bo-tree Temple, are now on the verge of uncomfortable doubt—engendered by the unseemly conduct of persons from whom such behaviour was least expected—as to whether they are to abandon the sacred shrines of this ancient City around which such glorious religious traditions and memories cling, or submit to such *high-handed illegal and to the despicable treatment of inflamed officials*. They regard Monday night's incident as an indication of a type of oppression they cannot very well subject themselves to if the interests of their religion are to be safeguarded and if their own few wishes are consulted.

It would appear that on Monday night several hundred pilgrims assembled at the Sacred Bo-Tree, which is said to be over 2,000 years old, to make their offerings. Three tom-tom beaters, so essential for all such ceremonies, were engaged in supplying the necessary element of music during this worship. The Provincial Engineer, Mr. Price, is reported to have been greatly disturbed, and with a more or less reckless impetuosity is said to have mustered a few coolies and proceeded to the sacred Temple, armed with a revolver, which, it is charitably conceded, was only meant to terrorise and eventually bring the Buddhists into subjection to *his self-arrogated power*. The pilgrims however vehemently protested against this unseemly display of authority and resisted the endeavours made to stop the tom-tom beaters from performing their duties.

Foiled in his attempts Mr. Price is said to have instantly represented matters to Mr. C. T. D. Vigers, Government Agent of the Province, and this gentleman accompanied by a Sergt.-Major and some Constables forthwith proceeded to exercise his influence and authority over the pilgrims and bid them cease tom-toming, on the plea that the Provincial Engineer and other residents were unable to sleep.* Mr. K. M. Jayaratna and Mr. Kulatunga objected to the aggressive measure adopted by the G. A., when the Sergt.-Major and some Constables over-powered them. A slight disturbance followed and a Constable was injured, whereupon the opportunity was taken to severely assault Jayaratna, who despite the fact that he was much more severely handled than the Constable, was not sent to Hospital for medical treatment, nor has there been any medical evidence recorded. The Constable, however, was promptly removed to Hospital, where doubtless he was carefully attended to. The exception taken to the general conduct of the Government officers, who are expected to know better, seems very proper, inasmuch as it is contended that the only procedure to have adopted in this case was to have merely

* It was they, who, a few years ago, established themselves in the midst of Buddhist Shrines where festivals are maintained since 308 B. C. An attempt to deprive the Buddhists of such rights and privileges enjoyed from time immemorial may be characterised as most uncivilised.

asked the tom-tom beaters to cease playing, and if the request was not complied with to have charged them the following morning before the Police Magistrate. This seems a reasonable course, and one which ought certainly to have been taken, rather than use force on people who were following the tenets and customary form of worship of their religion. However the fact can but be ill-disguised that the *Government officers, who can be alone responsible for the grave condition of unrest that at present prevails among all Buddhists*, be they closely or distantly associated in this matter, committed a serious blunder which much tact and future acts of kindness can alone atone for.

Anticipating a disturbance, and one of a much more serious import, the authorities have deemed it necessary to materially strengthen the local Police force by getting down detachments from Kandy. This sacred town wears its natural quiet appearance, for the pilgrims, it must be remembered, are noted for their ways which are mild, and never, if they can help it, will they commit a breach of the law. It is with these peaceful and law-abiding subjects of the British Empire that such harsh measures are adopted, and *a rule more or less of tyranny and oppression is exercised over them*, for no graver reason than that they persist in having the tom-tom whenever they worship at their most sacred shrines. Policemen are posted at regular intervals of 100 yards, and it is really amusing to see such action on the part of Government, who by the indiscretion of their officers are brought to believe that these precautionary methods must needs be taken.

LATER INTELLIGENCE.

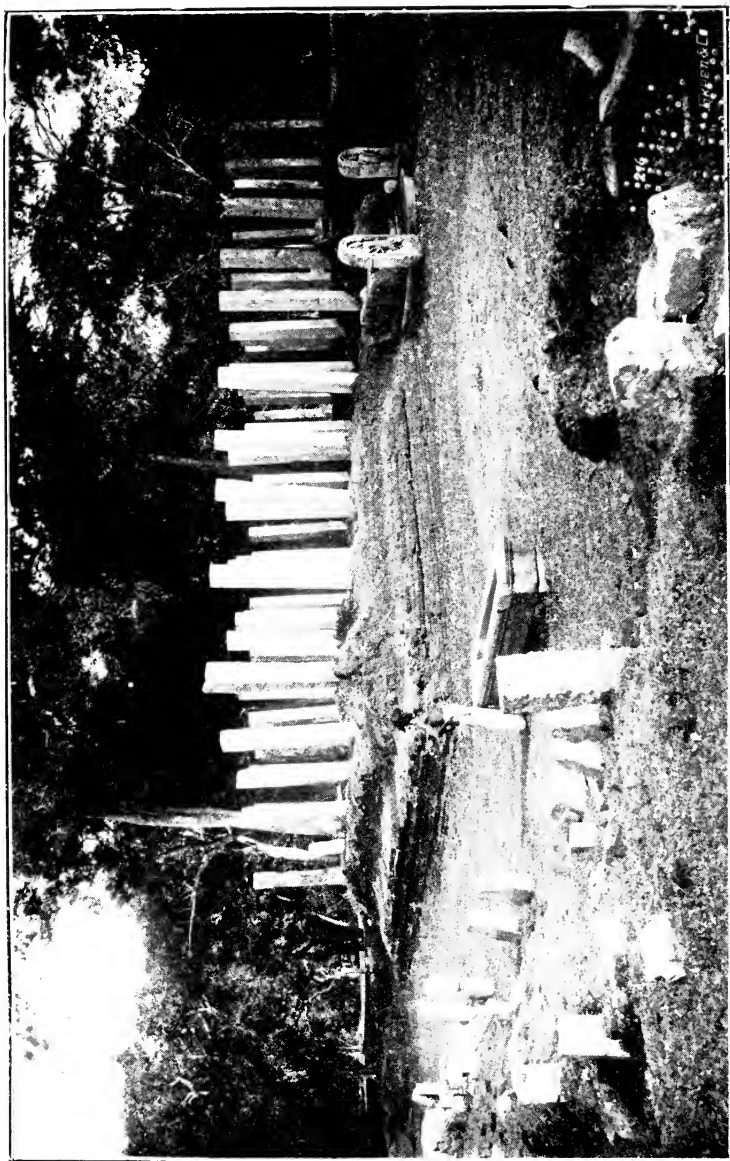
(From the same source.)

Counter charges for disturbing religious worship and assault, instituted by the Buddhist party against Mr. Vigors, Government Agent, Mr. Price, District Engineer, and Sergt.-Major of the Police, were refused entertainment and process.

Great dissatisfaction prevails, and widespread disappointment is felt by the Buddhist Community at the Magistrate's decision in convicting Jayaratna.

In groundless anticipation of imaginary trouble, official bungalows are religiously guarded by the available Policemen, although not the slightest vestige of unrest or any indication of a turbulent nature is manifest. *The Sacred City is deserted by pilgrims apparently fearing molestation at worship.*

Additional Policemen, drafted from Kandy, are likely to be detained after the Wesak. *(Italics are ours.)*



ASICGAHAKA PIRIVENA.



AN INTERVIEW WITH A LEADING BUDDHIST BY A REPRESENTATIVE
OF THE "CEYLON STANDARD."

"Official Action Responsible for the Present Row."

The Buddhist agitation which has been carried on for the past few years, with added vigour, is now passing through an important stage. The Buddhists are quite prepared to justify their position and the following interview which a "Standard" reporter had yesterday with a leading and educated Buddhist fairly portrays the Buddhist view of the situation. The criticism of the new Buddhist Temporalities Ordinance has annoyed the Buddhists to a considerable extent. They are so much annoyed that our informant described one of the local papers as a "fanatic paper" and another as a "dishonest paper." Asked as to the cause of the present trouble he said: "All this time the Christians commanded the respect of the Buddhists by setting an example of meekness. But by the long contact of Buddhists with Christians in the same land it appears that each has imbibed the qualities of the other."

Continuing he said: "The Christians have not maintained the respect and regard they earned. They have fallen in the estimation of the Buddhists as exemplars. They are now trying to fight the Buddhists, while the Buddhists are making desperate attempts to evade the quarrel. The Buddhists now suspect that the Christians are determined to provoke them to a serious breach of the peace."

"Then don't you think that the Buddhists are playing into the hands of the people who are said to be planning to put them into trouble?" queried the "Standard" representative.

"No," said he, "the Buddhists are as careful as possible, and they have avoided serious trouble so far. The unfortunate occurrences such as the little incident that took place at the Bo-Tree Temple are things that cannot be helped. They are done at the impulse of the moment."

"What is the sum and substance of the whole thing? The sum and substance of the whole thing is that the Christians have lost the respect and regard of the Buddhists, who look upon them as equals in every way. The Buddhists say that the Christians are no better than themselves."

"Now to come to the present row. Don't you think that the tom-tom beating should have been stopped when an order was given to that effect?" asked the "Standard" interviewer.

Our informant replying said: "I don't think so. No permission is necessary to play tom-tom. The English Government have given a solemn pledge to protect Buddhism and maintain it, and I cannot see how they could go behind that and enforce a police regulation. The question is, should they observe the Police Ordinance more closely than the compact entered into between

Great Britain on the one hand and the Kandyan King on the other. The compact was between two sovereign powers and one power had ceased to exist. Therefore the compact must exist as long as the Island is governed by the King of England. Local legislation cannot over-ride that compact. It must stand there permanently, and no man can blot it." Continuing he said: "The question about tom-toming has already been decided in a case instituted at Kandy and finally decided by the Supreme Court."

"Tom-toming was carried on at the 'Adahana Maluwa,' Kandy, not only at 11 o'clock at night but throughout the whole night in spite of peremptory orders from the authorities of the place to stop it. The priest, who better knew his rights, and the law on the subject, than the priest in the present case, referred the authorities to their legal remedy the next day, and gave his address. The priest and the tom-tom heaters were prosecuted, and I believe they were fined. An appeal was taken to the Supreme Court, which set aside the Kandy judgment and referred to the compact* entered into between the English and the Kandyan King favourably."

"Is tom-toming necessary for your worship?" asked our Reporter.

The reply was: "As necessary a part as the organ and other concomitants of singing in the Christian Church. It is not absolutely necessary. I mean it is not necessary for salvation just as the organ is not necessary. It is not enjoined by the Buddha, nor is singing enjoined by Jesus Christ. There is a talk that the row was a premeditated one," remarked the "Standard" man.

"There is no reason for such talk. We never sought the row. It is the Christian Government officials who raided the temple premises," observed our informant.

In answer to another question he said: "We are determined to get this question about the tom-toming settled. Failing to do it here we shall approach the Privy Council."

THE PERSECUTION OF BUDDHISTS.

As will be seen from what appears below, the 9th of June, 1903, was a great day to the Buddhists of Ceylon, it being the 2,211th anniversary of the establishment of Buddhism in the Island. On that day there had assembled at the Sacred City of Anuradhapura about 20,000 pilgrims from all parts of the country. At about 11 A.M. a disturbance took place under the circumstances as stated by different non-Buddhist correspondents of newspapers.

* See p. 72.



RUWANWELI DAGABA—WESTERN VIEW.



MUTRAGALA—(URINAL STONE.)

UNIV. OF
CALIFORNIA

"The Times of Ceylon."

Anuradhapura, 9th June.

The dissatisfaction of the Buddhists over the Anuradhapura sacred sites question became acute over the alleged *removal of ancient Buddhist pillars for mending roads*. People were more or less in an excitable state and, unfortunately, Mudaliyar Amarasekera, when riding through the roads, which were crowded with pilgrims, accidentally rode over a woman. This set matters aflame, and the Roman Catholic Mission and the meat-stall—an abomination to the Buddhists—were the sufferers. The church of the former and the mission house and school room were wrecked and burnt; the meat-stall and the flower garden, which had been laid out by Government opposite the Bo-tree temple were destroyed. The Office Assistant to the Government Agent and the Police Magistrate are doing everything possible to quell the disturbance. The Buddhist Priests, Ratwatte Ratamahatmaya and Mr. Harischandra, the Secretary of the Local Society interested in the sacred land question, ultimately succeeded in producing a lull by nightfall.

On this report, a representative of the "Times" had an interview with a leading Buddhist gentleman of Colombo, Mr. D. B. Jayatilaka, Principal of Ananda College. The following words are from what he said in the interview:—

"He did not wish it to be assumed that the Buddhist authorities had any sympathy with the riot; quite the reverse. He thought the out-break might be attributed to temporary excitement amongst the riff-raff which always congregates near the scene of the great pilgrimage, and following upon some unpleasant memories, together with the accident to the woman, these irresponsible lookers-on must have got out of control." (10th June, 1903.)

"The Ceylon Observer."

Anuradhapura, June 10th.

Between 10 and 11 o'clock as the thick crowds were passing up and down the sacred road with the everlasting din of the tom-toming and "sadus" the Mudaliyar rode home and an old woman of about 55 or 60 suddenly found herself knocked over by the animal. She fell on her face and sustained bruises on her right forehead and left cheek and began to bleed. She went off in a swoon, and her equally aged husband, believing her to

be dead, rushed after the Mudaliyar to stop him, shouting out "mahatmaya, mahatmaya." He did this, he said in evidence later on, taking the rider *not* to be a gentleman and the chief Headman of the Province, but one of the miscellaneous lot who are not Sinhalese, not English, but a sort of *nondescript cross* between the two. He meant to stop him, get his name and prosecute him for the death (as he imagined) of his wife. His story is that the Mudaliyar got off his horse and hurt at being called "mahatmaya" took the old man's umbrella and gave him five cuts with it, and then with open hand struck him on his nose, which started bleeding, and dragging him into his compound ordered his servants to tie him up.

At the trial in the afternoon (9th June) Mr. Brayne the Magistrate had seated at the court-house, and alongside of him Mr. H. C. P. Bell, Mr. Meadon (surveyor), Mr. Alfred Clark and one or two other Europeans were seated. The court verandahs were crowded. Mr. Krisnaratna, assisted by Mr. J. Mendis of the Colombo Bar, appeared for the complainants; Mr. Solomons for the accused. After the evidence, previously taken of the complaint, had been read over and they had been cross-examined, Mr. Solomons stated that his client was prepared to *plead guilty to having accidentally knocked down the old woman*. He denied having assaulted the old man, but said he *believed his servants had inflicted certain injuries on him* for which he was not responsible. Upon this the Magistrate, *considering him much to blame for riding along a large, crowded and excitable mass of religious devotees and also for the old man being struck, fined him Rs. 60.* (Italics are ours.)

A New Aspect of the Case Against the Kachcheri Mudaliyar.

The "Ceylon Standard," 13th June, 1903.

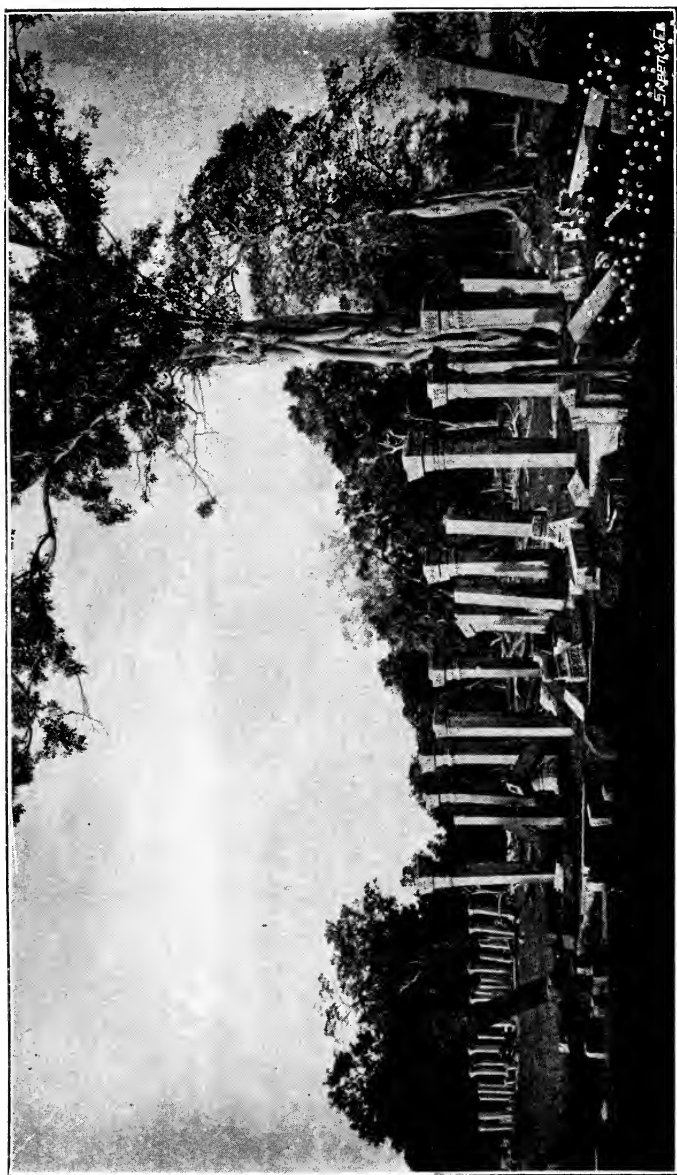
(BY TELEGRAPH.)

"The Magisterial proceedings in the Anuradhapura Kachcheri Mudaliyar's case are with the Governor.* They were telegraphed for."

"Mr. Amarasekera, Kachcheri Mudaliyar, later on in his evidence for the defence of Ratwatté†

* The late Governor too well known in connection with the Ceylon pearl fishery.

† He was at first considered as one of those who helped to quell the riot, and was tried on the same charges as against the rest of the accused and was found guilty; but immediately after Sir West Ridgeway, having pardoned him, released him from imprisonment and inflicted a fine of Rs. 500. During the regime of Sir Henry Blake a private enquiry into matters concerning the riot took place. The result was that his fine was refunded and he was re-appointed Ratemahatmaya (a high office in the up-country).



MAHAPADUMA PIRIVENA AND SUNHATA PIRIVENA.



Ratemahatmaya, said *that he had anticipated the riot and did not drive on the 8th June.*

"In cross-examination he could not say how it was he did not fear riding the following morning and knocking down pilgrims and assaulting them."

"In the Appeal Court Mr. Justice Grenier quashed the proceedings against Mr. Amarasekera, the Mudaliyar, who was fined Rs. 60 by the Police Magistrate of Anuradhapura for knocking down two women while riding about on the occasion of the Anuradhapura riot. His Lordship holds that the injuries to the woman seemed to be accidental, and that the Mudaliyar did all* he could for them. He had no design in riding them down. His Lordship thinks the proceedings were irregular, and the case is sent back for more precise evidence." (*Standard*, 22nd July, 1903.)

The new trial of the case instituted by Ukku Menika and her husband both of Matale against the Kachcheri Mudaliyar was taken up by Mr. Brayne, the same Magistrate who tried the case on the 9th June, on the 27th August, and the result was an acquittal!

Mr. Harischandra rendered material assistance to quell the riot that was brought about by the careless act of Mr. Amarasekera, who, though acquitted, had told the Court on his first trial that he was guilty of knocking down the woman and also admitted that his servants had inflicted injuries on her husband. In addition to the evidence already existing this was a clear admission of certain facts of the case against him.

On the 13th June Mr. Harischandra was arrested on the charges of having aided and abetted riot, arson, and sacrilege and produced before Mr. Brayne, Police Magistrate, who had thanked him on the 9th for having helped the Government to quiet the mob.

* He did nothing. It was very unfortunate that a Judge should have laboured under such an erroneous impression.

When the counsel moved for bail the Magistrate said :—" I regret that so well known and respectable a man should be sent to jail. The charge against him amounts to being a mover and ring-leader of a most serious riot. I consider that his being enlarged on bail at the present stage of the case might seriously prejudice the efforts of the Police in further investigation."

(Before Mr. E. B. Alexander, Special Magistrate.)

There were in all 83 accused of whom the 67th, Mr. Harischandra, who had a seat at the Bar, wrote out the following telegram and despatched it to the Telegraph Office after having consulted his counsel. The telegram as stated below was addressed to the "Sarasavi Sandaresa" to be published:—

"Parents, friends, relatives, do not be sorry—stone walls do not a prison make, nor iron bars a cage; minds innocent and quiet take that for a hermitage."

The Telegraph Master, on referring it to the presiding Magistrate, was ordered not to transmit that message; and in the evening of the 15th when the counsel applied for bail he remarked: "I am not prepared to allow bail at this stage under Section 289. I consider it would be *contrary to public policy*."

In the hands of a Magistrate of such principles Mr. Harischandra was satisfied with the free quarters at the "bungalow" on the Puttalam road and the free police escort of an extraordinary nature. His quarters were furnished with a mat of three cubits of very rough texture and a small tin for any emergency! No bed! No pillow! Not the shadow of a light at night! A man at the threshold holding a *baton*! Several policemen armed with rifles and bayonets standing at a pace! Such were the treatment and honour bestowed on the individual who performed the combined duties of a Judicial Officer, Policeman, and Religious Preacher for the purpose of quelling the riot! There he lived a life of solitude for full 17

days and 17 nights, until Sir C. P. Layard, the late Chief Justice, ordered the Magistrate, who was troubled by "public policy," to allow Mr. Harischandra stand out on bail.

"Buddhism," a Magazine of Rangoon, in p. 149, September 1903, states:—

"Disquieting news is to hand from Ceylon, where utter tactlessness seems to have taken the place of the principle of religious toleration.

"When the Kandyan Provinces were ceded to the English the latter undertook to protect the native Religion, and in particular to preserve inviolate the sanctity of certain lands, formerly set apart by the Kings of Ceylon for religious uses.

"We ourselves have seen carved stone 'Door Guardians,'—relics of the wonderful Temples that in the past were the glory of Ceylon,—set up to adorn the houses of Government officials at Anuradhapura, and such things do not tend to promote a feeling of security on the part of Buddhists in Ceylon.

"..... a new consignment of sacred stones had, it was generally reported, been used for Railway work, and popular indignation over these encroachments reached its height when a Christian Mudaliyar assaulted an inoffensive female pilgrim.

"The Police came, it is said, with rifles, ball cartridges, and bayonets for His Majesty's subjects,—but the mob shook broomsticks at them, and they went away. The Assistant Government Agent then appeared, sent for a well-known Monk, who harangued the crowd without much effect; at last Mr. Harischandra, the local Secretary of the Maha-Bodhi Society, in a few well-chosen words, induced the rioters to disperse—for which kind service, we have no doubt, he will ultimately receive the best thanks of the Government of Ceylon."

THE TRIAL OF BRAHMACHARI HARISCHANDRA BEFORE THE
SUPREME COURT, KANDY, FROM THE 5TH TO THE
12TH OCTOBER, 1903.

JUDGE.—Mr. Justice J. P. Middleton.

JURY.—Messrs. Chas. Tarrant, Harrington Fitzpatrick, Thomas Todd, H. Clarence Lancaster, H. R. Abeywardene, W. B. Braine and J. Harry Cantrell. (All Christians.)

CROWN COUNSEL.—Mr. Templar.

COUNSELS FOR THE DEFENCE.—Messrs. F. Dornhorst, K.C., Hector A. Jayewardene, C. Baturantudawa and J. Q. Jayewardene, instructed by Mr. S. D. Krisnaratne, Proctor.

There were 50 accused in all before the Supreme Court, the rest having been discharged in the Court below. They were charged with five common offences; viz :—1. Rioting; 2. Sacrilege; 3. Causing grievous hurt; 4. Causing damage; 5. Mischief. Thirteen of them were taken as the first batch, and Mr. Harischandra was numbered 13th. In the course of the preliminary arrangements the 1st, 2nd, and 5th accused were removed from the dock and put into another batch.

The Crown Counsel in his opening address to the Jury made the following references to the 13th accused :—

“It appears that when the disturbance had commenced Harischandra was asked if he could not quiet the people. Immediately they quieted down.....

“I would now take you to the part played by the 13th accused. Some time ago he gave a certain amount of trouble to the Government Agent at Anuradhapura. In May, 1900, he pulled out the pegs which were fixed by the District Engineer on the land selected for the Medical Officer's quarters. He then started a Society called the Maha-Bodhi Society.* It appears, on the 3rd June last, he wrote a letter† to “Sandaresa,” a Sinhalese newspaper published in Colombo. That contained an attack on the Public Works Department.....

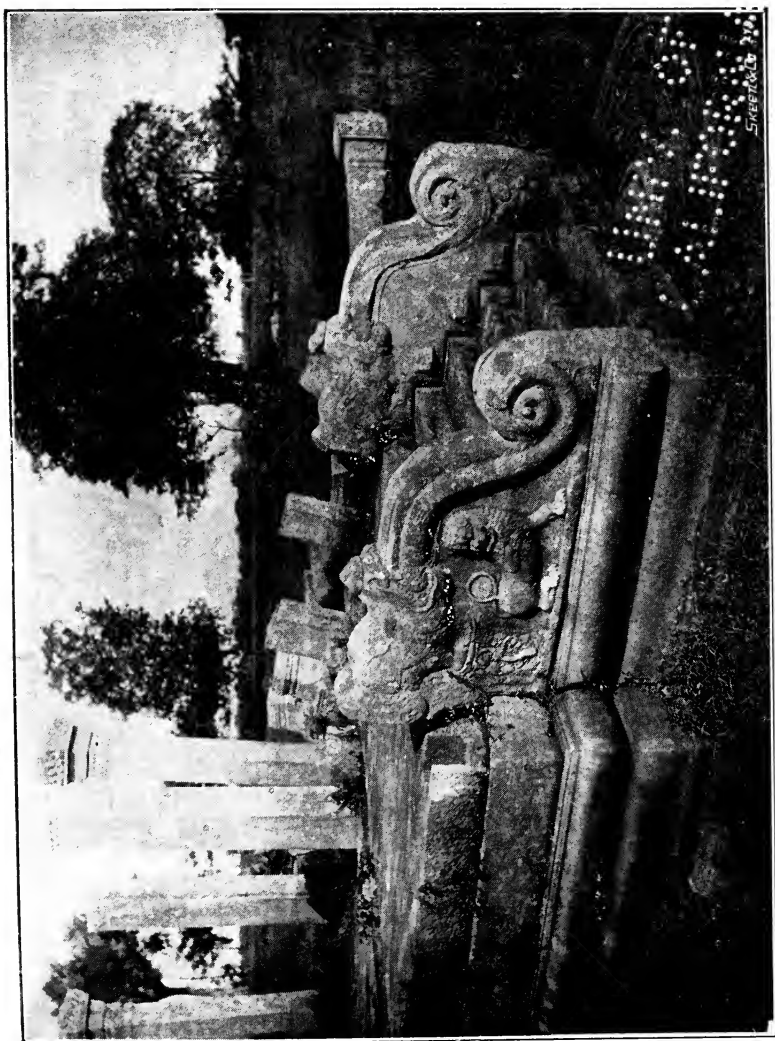
“There are witnesses who speak of the actual part taken by Harischandra, the 13th prisoner, on that day. After it was all over he seems to have convened a meeting of the Buddhists. Two or three witnesses speak to what occurred there. Two or three witnesses speak of encouraging remarks made by him—in one case the actual speech‡.

Mr. L. W. Booth, the Government Agent of the North-Central Province in the witness box—

* He was misinformed of the facts. The Maha-Bodhi Society was started in 1891 at Colombo and a branch of the same was formed in Anuradhapura in 1900.

† It appeared in the “Sandaresa” of 9th June, the day of the riot.

‡ He refers to Krishnasamy's evidence, the man as shown in plate XLIII. The most amusing reading in the whole proceedings!!!



PIRIVENA ENTRANCE.



CROWN COUNSEL.—Do you know the 13th accused?—Yes.
He is a resident of Anuradhapura?—He is.
And he is the Manager of the Maha-Bodhi Society?—I believe so.

I take you back to Dec. 1901. He objects to all religions excepting Buddhism?—Yes. I should mention that I had great difficulty in ejecting one Don Juwanis* who was squatting on a piece of land in July, 1900.

(At this stage Mr. Dornhorst, the defending counsel, said that evidence going so far back was immaterial to the case.)

In December, 1900, some trees were felled and the beginning of a foundation was laid on Crown land which had been selected for the new Medical Officer's quarters?—Yes.

At whose instance was it done?—At the instance of Mr. Harischandra.

Did you have any communication with him?—I did.

Did you call upon him personally?—Yes. I called upon him to explain his action in felling trees on Crown land.

Was anything done upon that?—Nothing† particular was done. We started the building—I mean the P. W. D.—the new Medical Officer's quarters. Mr. Harischandra‡ drove away the workmen.

Mr. Dornhorst interrupting asked Mr. Booth, Were you present?—No.

Mr. Dornhorst.—*You have been a magistrate and a judge—* I think he admits it, Mr. Dornhorst, said the witness.

CROWN COUNSEL.—There were certain representations made to Government by Harischandra?—Yes. On those representations I had to report.

You produce February and December numbers 1900 of the Maha-Bodhi Journal?—Yes. The December number contains an account of a public meeting at Anuradhapura.

Mr. Dornhorst—Is that connected with the prisoner?

The Judge said that he thinks that there is no connection between the report and the prisoner and referring to Mr. Booth: Was it a meeting convened by you?—No, my Lord.

* He was an Upasaka attending to religious work at Thuparama. His house, built about 15 years ago, was forcibly pulled down by the Town Arachchi on the orders of the G. A. without any authority from the Court. Mr. Harischandra criticised this illegal action.

† If he was sure the land and trees were the property of the Crown he should have instituted a case against Mr. Harischandra. The highest Official in the Province drops an important matter and leaves room for multiplication of confusions!

‡ He, as Secretary of the Anuradhapura Buddhist Defence Committee, was perfectly sure of Buddhist rights and knew that he was on the side of the law.

C. C.—Was it not brought to your notice?—I brought it to the notice* of Government. I considered it my duty to let the Government know what was going on.

Mr. Booth further stated that the stones† which were removed were not sacred. They (the Public Works Department workmen) removed only rubbish. They always held everything the Buddhists considered sacred in respect. Mr. Harischandra informed me of the founding of a Buddhist Defence Committee‡ at Anuradhapura. He was the Secretary, and the High Priest of Anuradhapura the President. In May, 1902, representations were made to the Government by the High Priest and Mr. Harischandra as representatives of the Anuradhapura Buddhist Defence Committee. They made four specific complaints: 1. That I disturbed the High Priest of Ruwanwelisaya; 2. That I enclosed Kongahamaluwa; 3. That I ejected the two priests of Siam. 4. That I removed a sign-board from a certain piece of land.

In the cross-examination the following facts were elicited:—

MR. DORNHORST: I suppose you thought there was treasonable matter in these journals?

Not exactly treasonable matter. I wanted to let Government know that an agitation was going on.

You remember the visit paid by the Acting Governor Sir im Thurn in 1902 long after these representations were made?—Yes.

The Maha-Bodhi Society received him?—Yes.

Among those present on the platform were yourself and Mr. Harischandra.—Yes.

Mr. Dornhorst then read a passage from Mr. Booth's speech delivered on the occasion.

Mr. Booth said that the Buddhists were then taking to more constitutional methods of voicing their§ so-called grievances than before; therefore he joined them.

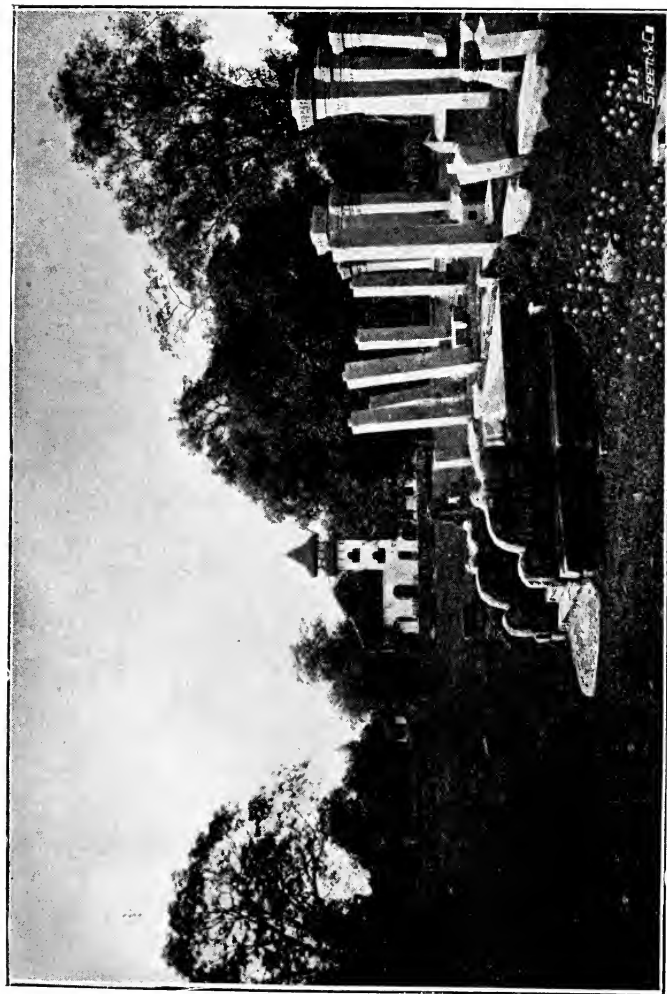
In answer to Mr. Dornhorst he said that there was nothing unconstitutional in the article in the Maha-Bodhi Journal and said that they must not take that letter by itself.

* It was a very serious matter, of course; a certain secret document being their only authority for the Government, the least agitation over the Sacred City terrified the Chief of the North-Central Province.

† See Plate XLIII. When such things take place the Buddhists complain to the Government. The Government holds no enquiry except sending the petition to the G. A. for report!

‡ This Committee was organized to protect the Sacred City from desecration. When the case is so clear it is more than absurd to attempt to connect the M. B. S. branch at Anuradhapura with the disturbances caused by Government officers.

§ But he did not charge Harischandra for having entered into the so-called Crown land and having felled trees and employed men to dig foundations for a religious building.



GOVERNMENT BUNGALOW AMIDST SACRED SITES.



Mr. D.—This ground which has been selected as the Medical Officer's quarters is an ancient Cremation Ground?—
No.*

Mr. Walter Ernest Wait, Cadet at the Anuradhapura Kachcheri—

In cross-examination deposed thus:—

Mr. Harischandra helped in dispersing the crowd at the Mudaliyar's house and he and Mr. Brayne (Police Magistrate) left the Mudaliyar's premises together. I did not see Mr. Harischandra at the Roman Catholic Church or at the flower garden or at the meat-market. The first incident was at the Mudaliyar's house. There was great excitement over the pilgrim being injured.

Mr. Thomas Chase, Superintendent of Minor Roads, N. C. P., said:—

“Mr. Harischandra is a sort of devotee. He was calm and collected during the time of riot.”

Mr. C. V. Brayne, Police Magistrate, was to be called as a witness in defence of the 13th prisoner, but as the evidence led was found sufficient to prove his innocence he was not called.

Yet his evidence in the Court below needs be reproduced:—

I received information (9th June) that there was a riot at the Kachcheri Mudaliyar's house. I sent for the Police and proceeded to the spot. I told the people through the Interpreter that I would inquire into the complaint that the Mudaliyar had knocked down a woman. I started off towards the Court. As the crowd did not follow me I went back. The crowd demanded that the Mudaliyar should be brought to the Court. Then Mr. Wait and shortly after Mr. Balfour appeared. A minute or two later I saw Harischandra. *I asked him to stop the row because I knew he was a leading Buddhist.* He mounted the Mudaliyar's carriage and addressed the people. After he had begun to speak the people were quiet. After two or three sentences, they cheered—not loudly. I don't understand Sinhalese. The

* His ignorance of the history of the Sacred City is well established by this answer. For a portion of the same land has been lately allotted for cremation since Mr. Booth's departure for good from the Sacred City; thereby the Government acknowledging that the land in question is really the cremation ground of the *Sangha*.

Interpreter* was by my side. He did not interpret the speech. Harischandra said that the people would be content to go to Court. I went straight to the Court. I asked Harischandra to bring the complainants from the Police Station. After H. left the Court I received information that the meat-market was being wrecked. I walked as quickly as I could to the meat-market with the Interpreter. There were about a dozen men attacking it. They were working just like a gang of coolies, systematically and leisurely. *Finding I could do nothing I went back to the Court to find Harischandra.* Near the Court I met him. I took him to the market. About 20 yards from the market several people told me not to go further as it was not safe and they said that H. could stop it. He went forward and disappeared in the crowd. I was standing on the road.

I sent for Harischandra and Naranwita Priest to my chambers after hearing the case against the Mudaliyar and *thanked them both for what they had done to help*.....

My idea on the day of the riot was *that Harischandra was helping me.* (Italics are ours.)

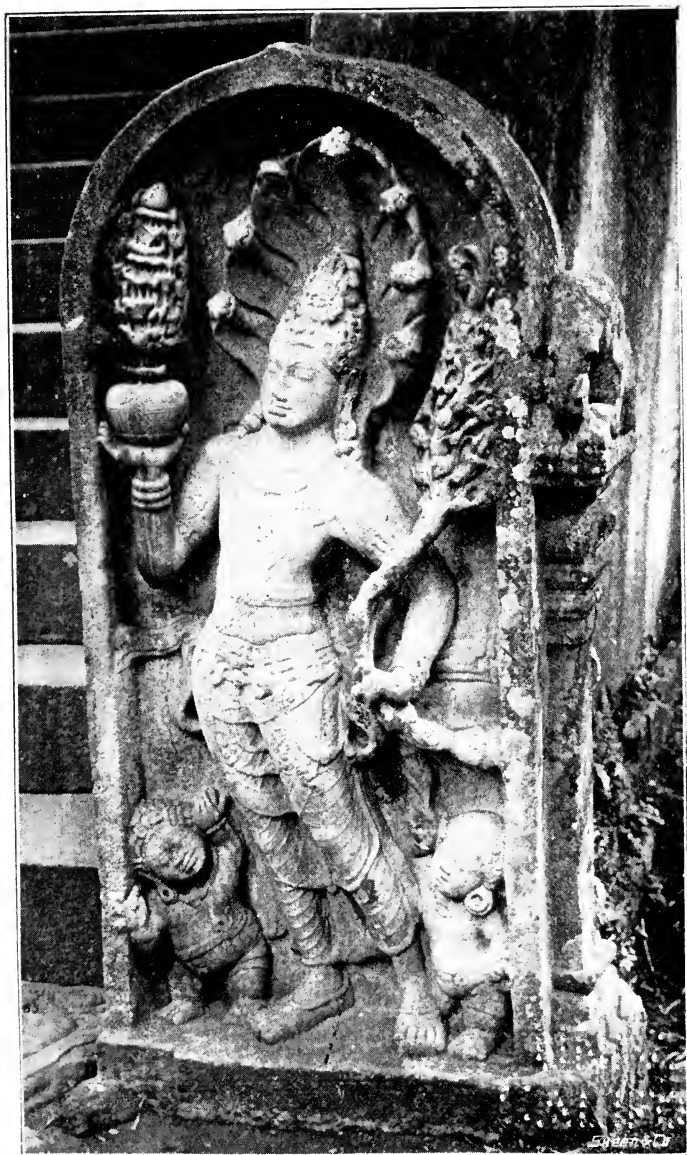
RENGASAMY KRISHNASAMY (see plate XLIII.), weeding contractor under Mr. H. C. P. Bell, Archæological Commissioner, was the only witness who deposed that Mr. Harischandra presided over a meeting and instructed those present to commit riot and other mischief. The evidence of this man was the basis upon which the whole case was built. The following is his evidence:—

CROWN COUNSEL.—You remember the disturbance of June 9th?—Yes.

Were you at the Maha-Bodhi Society's school on the day a meeting took place?—Yes.

What time?—About 3-30 P.M.

* He, in his evidence before the Police Court, Anuradhapura, said : "I heard a portion of Harischandra's address. He said that he was sorry to hear that one of the pilgrims had met with a calamity, and asked the aggrieved party to come with him to the Court. He also said that the Police Magistrate had agreed to hear the case against the Mudaliyar ; that he himself would see that the case is heard in two hours and justice done. He also told the people not to be boisterous. He was still going on when I went to the house to keep the Mudaliyar from coming out. The Mudaliyar was very excited. He wanted to speak to the people and explain the accident to them. He appeared to me to have been drinking from his excited state. I think he smelt of whisky."



JENITOR STONE.

THE
JOURNAL
OF
THE
ROYAL
ANTHROPOLOGICAL
INSTITUTE
OF GREAT
BRITAIN
AND IRELAND
VOLUME
LXXV
PART I
1945

Who presided and what took place?—Mr. Harischandra. He spoke about his religion and said they had a flower* garden which had been established on sacred land belonging to the Buddhists and also a meat market. They must be broken up. I was there about half an hour.

On the 9th of June, the day of disturbance, where were you? I went to see the pilgrims. First there was a disturbance at the Mudaliyar's house. Mr. Harischandra came and got on the "dicky" of a carriage that was there and addressed the people and said that he would get that case inquired into and asked the people not to create a disturbance. (And further the witness proceeded on to relate the incidents of the day.) In the evening I went to see the Dagaba with my wife and children and I saw Mr. Harischandra on a table at the junction where the road leads to the court-house and Matala. There was a cart decorated.

What did he say?—"Our business is done. You must get back and escape." And he preached on Buddhism.

THE CROSS-EXAMINATION BY MR. DORNHORST.—This preaching has been going on for two or three years?—From the time Mr. Harischandra came to Anuradhapura he used to preach.

He only preached about the meat market and flower garden?—Not only about them.

You were present at all these meetings?—Not always.

You consider him a good preacher?—Yes.

You learned a good deal from his preaching?—I used to see the fun.

You used to go there to see the fun?—Yes.

You always expected fun wherever Mr. Harischandra was?—I used to see the fun. Wherever Mr. Harischandra preached there was a large crowd. When others also preached I used to go and see. I went to listen to what they said about their religions.

And when Mr. Harischandra gathered a crowd you went to see the fun and not to listen to him?—I went to see the fun.

Who are the preachers to whom you listened?—I don't know their names.

Do you remember anything of what they said?—No.

Now, for this meeting of the Maha-Bodhi Society did you get notice to attend?—No.

* It is the Buddhists who require flowers daily. They never object to a flower garden. In this case Mr. Booth, G. A., enclosed the ground *mala fide* in order to strengthen the claim of the Crown and establish Police barracks there. Since the disturbance the flower garden has been properly laid out and another site has been selected for the Police quarters.

Did you ever attend a meeting of the Maha-Bodhi Society before?—No.

I suppose you heard Mr. Harischandra was going to preach treason and went to hear him?—No. I went to see the fun. My coolies did not come and I thought they would be there.

Did you find them there?—No.

You went there by sheer accident?—Yes.

How did the prosecution people come to hear that you were present. Did you tell anyone?—No.

Did you tell anybody that you attended the Maha-Bodhi Society uninvited and heard treasonable matter?—No.

Somebody has communicated to the prosecution people and you are asked these questions?—I was asked and I went and gave evidence.

And you swear that you never told anybody about this?—Yes.

And you said it for the first time in court?—Yes.

You did not hear a sacred book read out in Sinhalese?—Never.

Can you understand when a Sinhalese book is read?—What I could understand I could understand.

What were Harischandra's words when he said "Our business is done?"—"Ape weda kammutuya, umbala berila palayalla."

You told the Magistrate that he said "All that was proposed has been done"?—It comes to the same thing.

Tell me in Sinhalese?—"Api hitapu karana hari, umbala berila palayalla."

Then you did not hear him say "Our work is finished"?—It comes to the same thing.

What did he say?—"All we proposed is done, you get back and escape."

So he did not use the words "Our work is finished"?—No.

You were hearing him for half-an-hour?—Yes.

You brought home only these words?—He spoke more than this; but why should we remain to hear everything. So we went home.

On the sixth day after the trial Mr. Dornhorst, the chief of the Counsels for the defence, delivered his address to the jury for three hours. In the course of the address the following references were made with regard to the 13th prisoner:—

"Now about Mr. Harischandra's position. He was once upon a time a law-student. He has now taken to what he believes the great salvation. It may be said of Mr. Harischandra that he has

persistently and consistently stuck to that work which he has marked out for himself and according to his thinking. We, who are Christians, may not agree with him. I think he will convince you that he could not have been at the market or at the flower garden to indulge either in suggestive gesticulations or in inflammatory language. If his evidence carries that conviction to your mind, the whole body of evidence which has been directed against him must be discredited. It has already received material support and corroboration by the evidence which the constable Nagamani has given. That evidence was materially helpful to the case for the 13th accused; and other witnesses called by the prosecution have supported that story. There are materials put before you by the prosecution, which have one trend, that is that Mr. Harischandra, consistent to the principles of the religion which he advocates, was preaching peace and not disturbance. There have been one or two honest witnesses called in this case. Mr. Wait was one. Father Roux was another, and so was Mr. Meaden. Mr. Wait's evidence supports my contention that Harischandra was doing all he could to help to quiet the angry mob.

"After the proceedings were over Mr. Harischandra was specially sent for by Mr. Brayne, Police Magistrate, and thanked for the services he had rendered, for the assistance he had given in preventing the riot from developing into more serious proportions.

"It has been proved to you that on the occasion of the visit of the Acting Governor in 1902 he occupied a place on the platform and delivered an address. Mr. Booth, G. A., had the candour to say that he approved of Mr. Harischandra's policy so far as it related to matters concerning education. It was attempted by the Crown to establish that the disturbance on the 9th was the result of Mr. Harischandra's preaching. The evidence which

I will call will entirely disprove what one or two witnesses said about Mr. Harischandra's acts.

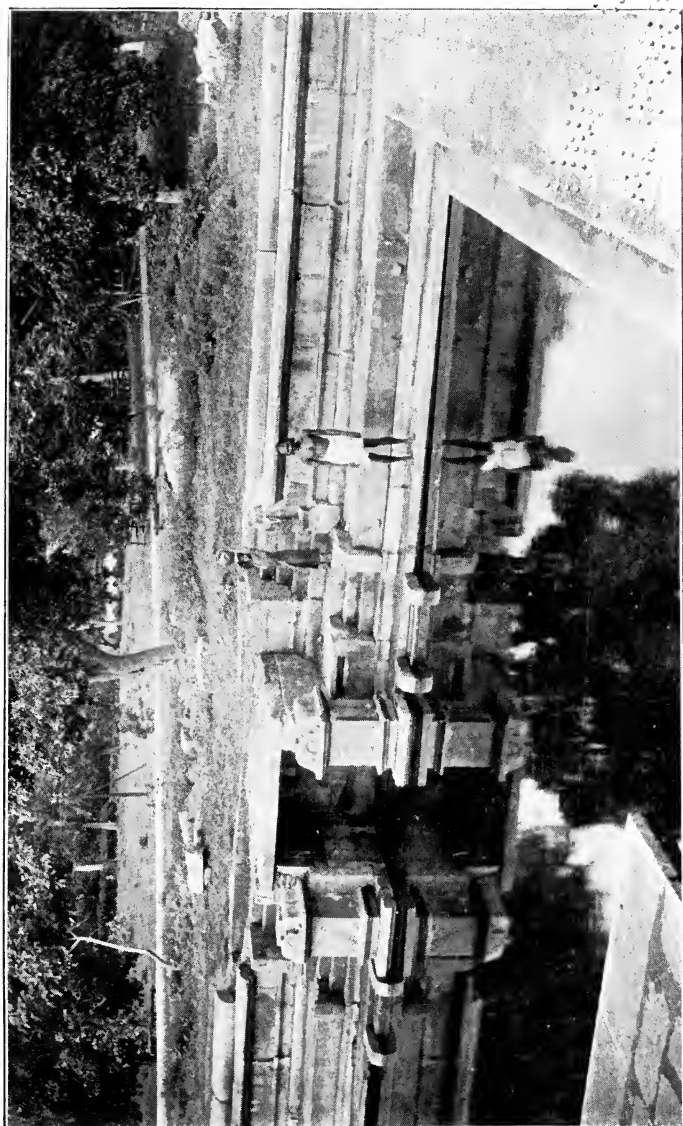
"One of the Tamil witnesses seemed to have been at the proper places at the proper time to hear treason being preached. It was a noteworthy fact that he heard that and nothing more or less. Such evidence was shameful and a disgrace.

"I cannot see what is the case against the 13th prisoner. I am really and truly handicapped, perplexed and embarrassed. The officials were against him; they thought that he was giving them no end of trouble. I cannot see anything in this letter written by Harischandra to the "Sandaresa." There were worse things than that appearing day after day in the "Daily News," or even the "Standard" or the "Independent." The Crown attempted to show that Mr. Harischandra got up the riot. The witnesses for the prosecution have not proved this in any way. Respectable gentlemen present at the Anniversary Meeting of the Maha-Bodhi Society did not hear Mr. Harischandra speak anything treasonable. The evidence of some of the officials went on to show to what extent he has tried to quell the mob."

The following evidence of two of the witnesses called for the defence proves the falsity of the statements of the chief witness of the prosecution :—

1. *H. D. A. Gunasekera* :—I am the Inspector of Vaccination in the North-Central Province. I was present at the last Anniversary Meeting of the Maha-Bodhi Society. I did not see there a Tamil man. I made a short speech on that occasion. Mr. Harischandra also spoke and also Mr. De Alwis of the Kachcheri. Naranwita Priest, incumbent of the Ruwanwelisaya Temple, presided. Mr. Harischandra spoke about educational work. He did not speak of vandalism.

2. *Naranwita Sumanasara Priest* :—I am the chief of the Ruwanwelisaya Temple. I was present at the Anniversary Meeting of the Maha-Bodhi Society, Anuradhapura, and I presided. There were about 25 persons present. I did not see a Tamil man. The minutes of that meeting were recorded by the Secretary, Mr. Rajapakshe, Notary Public. Mr. Harischandra also made a speech. He spoke about educational matters. I did not hear him say that something should be destroyed. I have



POND.



often heard him preach and speak. He is a good Buddhist. I know Mr. Gunasekera who gave evidence. He was present at that meeting and he was also a speaker there

THE DAY OF JUDGMENT. *12th October, 1903.*

The "Ceylon Standard" says:—

"Buddhists from Kandy and the adjoining villages and from Anuradhapura mustered in full force. By eleven o'clock it was almost impossible to get into the court-house owing to the crowd, and as the day wore on the crowd grew larger. In the evening the gathering was so large that a force of fifty constables was requisitioned to keep order. The excitement in the afternoon seemed to have reached a climax. His Lordship Justice Middleton's charge to the Jury commenced at eleven o'clock and lasted till 4-30 p.m. with half an hour's interval for lunch—five hours. The Jury took exactly two hours to arrive at their verdict."

His Lordship said in the course of his address:—

"In the first place there is a certain amount of political significance in the case. This is a matter which does not concern me or the Jury. Your duty is to find, to ascertain, whether the accused are guilty of the charges mentioned in the indictment. You have got nothing to do with the political aspect of the case as was pointed out by the Counsel for the defence.

"*The evidence does not show that the 13th accused* took part in the riot at all.* If you are satisfied in your minds that he remained in the assembly, approving of its common object, and that he instigated the other members of the assembly to commit these acts, although he did not do them, he is still responsible for the acts, for instance, the destruction of the Roman Catholic Church. If he instigated others to do it and if he was in that company, he is as much responsible for it as the persons who committed the act. He will only be responsible for those acts which were committed in furtherance of the common object. On the other hand he is apparently regarded by the Crown as the instigator of the whole proceedings, because in

* Harischandra.

considering this case they would take into their ken what had been written and the evidence. The theory of the prosecution in this case is that there is a Society called the Maha-Bodhi Society in Anuradhapura, that that Society was managed by the 13th accused, and in the course of the administration of the Society the members of the Society had a great objection to the presence in Anuradhapura of meat markets, churches, and also had objections to Government buildings on lands devoted from earlier times to sacred purposes. The Crown puts it before you that he has been requested by the members of the same Society to preach against these things. The Crown urges the fact that the destruction of the flower garden, the meat market and the church on that particular 9th of June was done in consequence of the feeling which existed among the members of the Society. The Crown also says that the 13th accused as a matter of fact assisted the rioters to some extent; that he pretended to be assisting to suppress the riot, but all the time by words and signs he induced the rioters to go on with the work of destruction, and that he suggested to them that they must go on and finish their work by destroying the church. The Counsel for the defence showed that the Anuradhapura Maha-Bodhi Society was a perfectly legitimate Society and they did nothing else than express their legitimate views. *There is nothing in these writings to which any one can take exception. The evidence says that he never went to the scene except to help Government officials and when he went with the peon to the police station. All the time the 13th accused was in the court-house.*

His Lordship then dealt with each of the other accused, and towards the conclusion made the following references:—

“The Counsel for the prosecution referred to the documents rather strongly. The letter G2 dated 6th March, 1900, is a letter from Dharmapala to



VESSAGIRI CAVES.



Harischandra. There is nothing to which they can take exception in that. It is an expression of feeling by a correspondent to the 13th accused. There is another letter marked J. There is nothing in it which advocated the use of violence or force. It indicates perfectly legitimate agitation. They object to the presence of beef markets and churches, &c. Then comes the letter L. This is also a letter from Dharmapala with regard to the protection of Anuradhapura sacred lands from further desecration."

His Lordship also referred to Mr. Weerasuriya's letter and also the letter written by the Editor of the "Sandaresa." Reference was also made to the extracts from the Maha-Bodhi Journal, and said "*that there was nothing unconstitutional in these documents.*"

Just after 6-30 P. M. the gentlemen of the Jury returned to their seats after deliberation and the foreman declared that the 13th prisoner Mr. Harischandra was not guilty of all the charges framed against him. (*Italics are ours.*)

SIR WEST RIDGEWAY'S CONTRADICTORY ORATIONS.

28th October, 1903.

Sir West Ridgeway while addressing the Chiefs and Headmen of the North-Central Province, Anuradhapura, said:—

"There is a Society called the Maha-Bodhi Society, a branch of which has recently been established here. I have nothing to say against that Society. I believe it has done noble work as regards education, and I have not seen that Society as a Society advance any extravagant claims, but there are members of that Society who very unwisely and very foolishly advance the most extravagant claims and pretensions. I have a letter now from Mr. Dharmapala, written to me from America, in which he practically claims the whole of Anuradhapura—I do not know for whom—but he would apparently like to expel everybody from it who is not a Buddhist. Such pretensions cannot be listened to by the British Government, and the educated people who advance them must know perfectly well that as long as the British Government exists there is not a chance of such ridiculous and absurd suggestions being successfully made. The

recent riots were, I am afraid, the work of foolish men duped by better-educated men—whether here, in Colombo, or further afield, I do not know, but they pulled the strings.”

14th November, 1903.

Sir West Ridgeway while addressing the Buddhist Deputation at Queen's House, Colombo, said :—

“I never had the remotest idea that any of you gentlemen, that any of the leading or enlightened Buddhists, were in any way accessory to those riots, or much less that they instigated these riots ; but I did think that certain words—careless words—which escaped them might have encouraged the more ignorant part of the population to suppose that they would receive encouragement, which certainly was not the intention of the speakers to give them ; but, on the other hand, I think, in a letter which I wrote, or a speech which I made—I forget which—I alluded to the riots being instigated by more educated men—I forget my exact words—either in Colombo or further afield. The idea in my mind was a letter which I had received from Mr. Dharmapala from Chicago, a very strong—I might almost say a violent—letter in which he advocated the cause of the rioters and held Government entirely to blame, and also claimed—a most extravagant, impossible claim—that the whole of Anuradhapura should be handed over to the Buddhists and that all other religions, as he called it, should be expelled from the place. That was in my mind, and I cannot help thinking, from correspondence which came into my possession at the time of the trials—and which I did not think it desirable to publish or bring to light—that these rioters were encouraged, unintentionally no doubt, by some enlightened Buddhists. But I hope you understand that I never suspect that the representative members and educated leaders of this enlightened and important section of the community would deliberately instigate any disorder or opposition to the law. (Italics are ours.)

Chapter XV.

THE JOURNEY TO ANURADHAPURA AND THE BEST WAY TO SEE THE SHRINES AND RUINS.

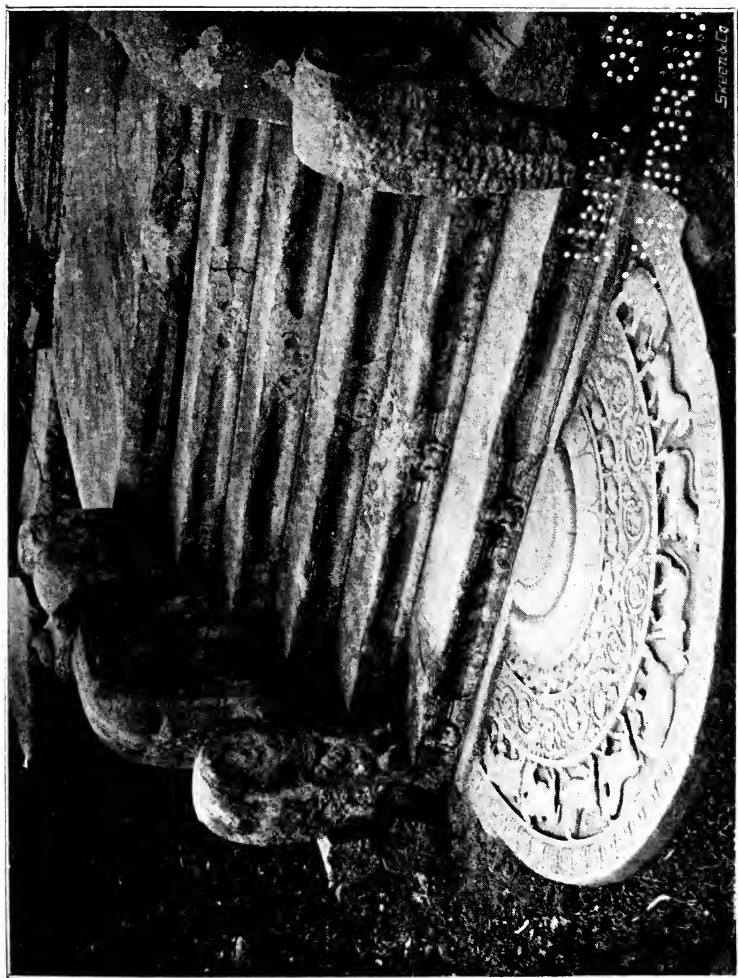
THE extension of the railway from Kurunegala to Anuradhapura was effected in the month of November, 1904. At present there are two trains that take passengers from Colombo to Anuradhapura, one in the morning and the other in the afternoon. After your departure from Colombo the first thing that will attract your attention is Kelani river, which the train crosses about two miles from the well-known Temple of that name. It rises from *Samanala Kanda* ("Adam's Peak") and falls into the sea at Colombo; and its length is 90 miles. After you pass Ambepussa station you will see on the right side of the railway, Maha Oya which falls into the sea at Negombo; and its length is 78 miles.

The distance from Colombo to Kurunegala, the chief town of the North-Western Province, is 58 miles, and from Kurunegala to Anuradhapura 68 miles—the total from Colombo to Anuradhapura being 126 miles. This distance is traversed in six hours, the train running at a speed of 21 miles an hour.

At a distance of six miles from Kurunegala there lies the first station on the new line—*Wellawa*. Between these two stations the most attractive objects are the rocks* that lie on the left

* They are called *Età-gala*, "Elephant rock;" *Ibbà-gala*, "Tortoise rock;" *Kuruminiyà-gala*, "Beetle rock;" *Andà-gala*, "Eel rock;" *Eluwà-gala*, "Goat rock;" *Kimbulà-gala*, "Crocodile rock;" *Ettini-gala*, "She-Elephant rock;" *Goni-gala*, "Sack rock;" and *Yakdessà-gala*, "Charmer's rock." Most of these are named according to their respective resemblance to animals. For details read the booklet "The Animal-shaped Rocks of Kurunegala," by Proctor Modder.

side. Seven miles further you arrive at *Ganewatta*. Before arriving at this station the train crosses *Deduru Oya* that flows into the sea at Chilaw. Its length is 87 miles. When the train moves on towards the next station it may be of interest to see the narrow canal on the right side of the railway, not far from the platform. It brings water from Batalagoda tank, about five miles away, in order to feed the nice little pond on the left side. This ancient pond, by the side of which there is a Buddhist Temple, has been restored by the Ceylon Railway Department to supply its wants. The nearest important bazaar from Ganewatta is Wariapola, $7\frac{3}{4}$ miles off on the Kurunegala-Anuradhapura cart road. You have to travel 14 miles before you reach the third station—*Maho*. On both sides of this part of the line you will see mostly jungle; and here and there a few fields, small tanks, and a few groups of cocoanut trees are seen. At a distance of about two miles from Maho to the east is Yapahuwa, an ancient city of less importance. Leaving Maho the train will take you through the jungle, interrupted by the sight of a few cocoanut trees and fields, another stretch of seven miles, and then you arrive at *Ambanpola*. The residents of this village live beyond the tank, which is visible at this point. Having passed this station you cross Mee Oya, and at a short distance you will see the houses of the village called Galgamuwa, where there is a bazaar, a Government dispensary and rest-house. Though the station is located at Arasanwewa, the name by which the adjoining village is known, it is called *Galgamuwa* after the name of the more important village closely situated. On the left side a small rock is seen where there are two or three caves where Buddhist monks lived in former times. Even at the present day now and then some monks are found living there. (It is necessary that the Government should give strict orders to the Railway and P. W. D. authorities not to destroy that part of



MOONSTONE AND STEPS.

the rock where there are caves.) The distance from the last station to Galgamuwa is 6 miles. From this to *Talawa* is 19 miles, within which distance you have to cross Siyabalagamuwa Oya and Kala Oya. In addition to these two rivulets you will only see a few detached fields during this longest stretch. While moving on from Talawa station you will see to the right side the road to Wijitapura, an ancient important city where a battle was fought between the Sinhalese and the Tamils during the time of Dutu Gemunu. The Tamils got the worst of it. In a few seconds you will see on the right side Talawe Wewa, a production of the industry of the ancient Sinhalese, the best tank to be seen on the railway. Opposite to this tank there is a small Buddhist Temple. After some minutes' journey you cross a canal known as Yoda Ela* and then Malwatu Oya, which falls into the sea at Mannar. Its length is 104 miles. And then you arrive at your destination—*Anuradhapura*. The distance from the station to the Maha Vihara, the central part of the Sacred City, is one mile. Before you enter this most hallowed city of the Buddhists you have to cross again Malwatu Oya and then go directly to the place where you expect to stay.

THE BEST WAY TO SEE THE SHRINES AND RUINS.

For the convenience of the visitors and pilgrims we have carefully arranged the following descriptions and instructions in order that all the shrines and ruins within easy access may be visited within a limited time, without the interference of unqualified guides, who even relate absurd stories in connection with some of these objects of visit.

In December, 1887, water first reached Tissa Wewa after the restoration. Subsequently Sir Arthur Gordon, the Governor of Ceylon at that time, accompanied by Mr. Ievers, Mr. Wrightson, and Mr. McDonnell went in a canoe from Kala Wewa to Anuradhapura along this canal, a distance of 56 miles.

There are three sections to go through ; viz. :—

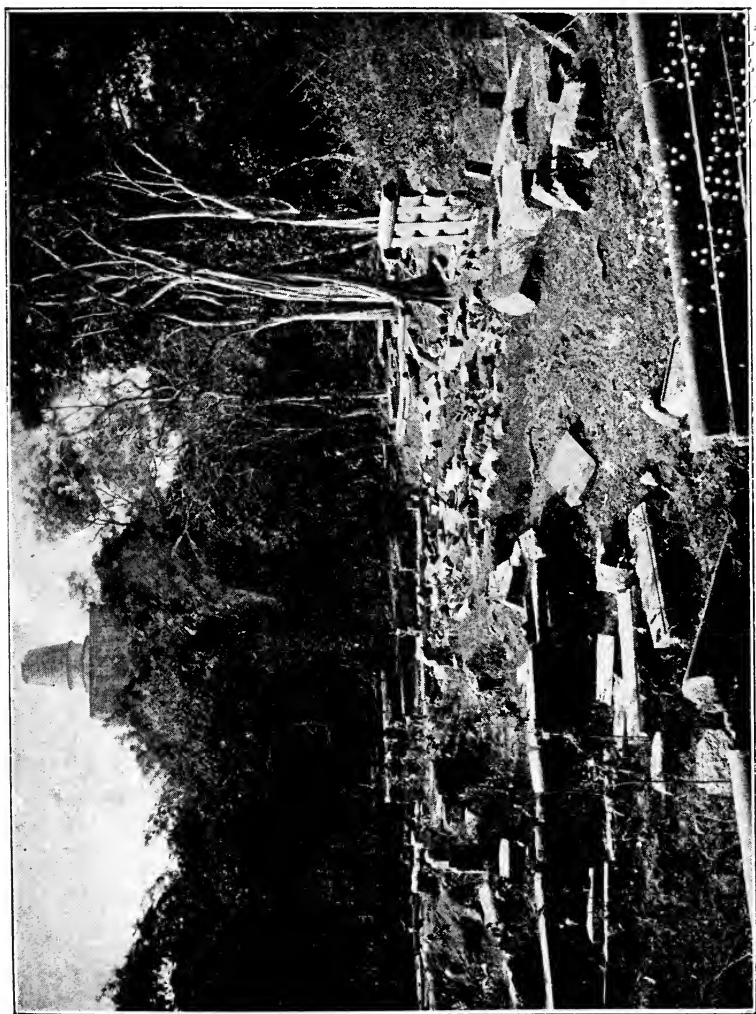
- (1) Maha Vihara ;
- (2) Abhayagiri and Jetawanarama ;
- (3) Mihintale.

It takes five hours for a person driving in a carriage to go through the first section, which includes Bo-maluwa, Loha Prasadaya, Ruwanweli, Thuparama, Isurumuni, Vessagiri and Mirisaweti.

The visitor should begin operations from the Bo-maluwa—enclosure of the Sacred Tree. The only entrance of the Bo-maluwa faces the road from the railway station, and here you will first see a moonstone*, three steps, two janitor stones and two side wings, all bearing beautiful carvings. On the small platform there are 16 stone pillars, the remains of the second *Muragé* (guard-room). The unfinished arch of brick that is here is an innovation by the present Incumbent of the Bo-Tree Temple. On descending the four steps laid on the other side of the platform you will see a plain moonstone. Walk on directly to the second entrance, where there are 12 broad steps and a larger moonstone and two janitor stones. On referring to plate IX. you will see a monk standing on the moonstone and over him a branch of a bo-tree. This branch has proved dangerous to the pilgrims on the great festival days in April, May, June, July and December, and once it brought about the death of an old man, who hit his head against it.

Passing through these steps you will arrive at the third entrance facing the east. At the time when pilgrims are engaged in their devotion it is not right to walk round the Tree in such a manner as to cause any noise, or come between the Tree and the pilgrim. On going up the platform you could see the oldest Tree in the world, having three chief branches ; one to the north-east, another to

* In Sinhalese it is called *Sanda-kada-pahana* Sanda, moon ; kada, half ; pahana, stone.



STONE RAILINGS.



the north-west and the other to the north. There is a mark on the body of the Sacred Tree indicating that there had been another branch. This Tree is the right branch of the original Sacred Tree of Buddha-Gaya, and was planted in December, 308 B.C., by the King of Ceylon. All other trees of the same species have sprung up from the seeds and roots of the Sacred Tree. There is an entrance on the west also. It is necessary to come up to the eastern entrance, and on descending you will see the ancient *Vihara* or the Image-House. The brick Image of the Buddha in a damaged state, the work of a few weeks by the ancient Sinhalese, materially helps to identify the Sacred Tree as it is placed with its back to the Tree in accordance with the arrangement at Buddha-Gaya, the holy spot where the Lord Buddha attained Enlightenment under the shade of the original Bodhi-Tree.

In olden times when this Image-House was in good order pilgrims had to hold their devotions and ceremonies in it, and they were not allowed to go up the top of the raised ground, which is enclosed now with a new wall. On coming back to the compound you will see two broken stone Images of the Buddha and also pillars and foundation stones which indicate that there had been fine Image-Houses on either side of the path to the Sacred Tree (read pp. 29-33).

Please note that every inch of land outside the rampart is claimed unjustly as Crown property by the Ceylon Government.

The road that continues from Bo-maluwa to the north is called the "Sacred Road," on the right side of which are the pillars of the Loha Maha Prasadaya. By reading pages 39, 40 and 41 you will learn the whole account of this great monastic palace constructed twenty and a half centuries ago. Ignorant people seem to think that there had been rooms between these pillars, and that a group of four pillars served the purpose of a room. This assumption is

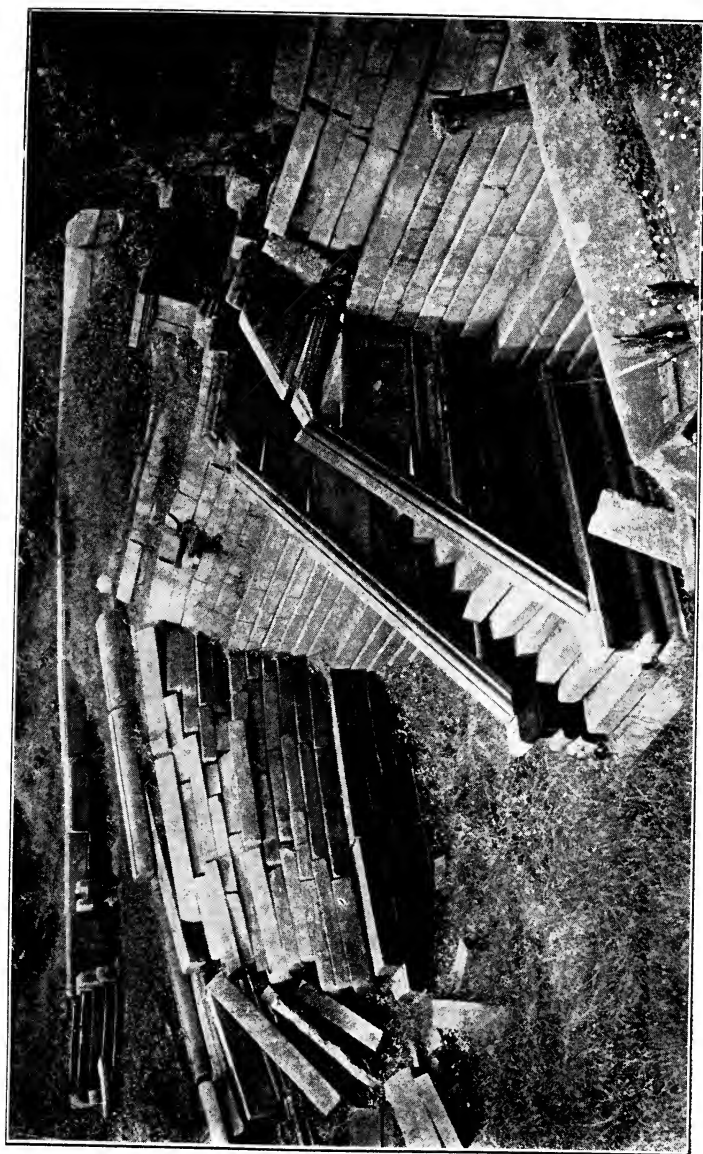
absurd, as all these rough pillars were inclosed in the basement of the huge building. Here also the Ceylon Government claims the land that was once the compound of the Prasadaya.

After having examined the pillars of the Prasadaya you come to the junction of five roads, and on the left side there remains the site of "Ransimalakaya." It is 80 × 63 feet. The whole of this site is termed the property of the Crown! And to strengthen this claim the officers have built the market by its side (see plate XXVI.). The beef stall that was there, within the precincts of the Sacred Bodhi-Tree, was removed to another spot on the 1st of January, 1908, on account of the repeated representations from the Buddhists.

Enter into your conveyance and drive on along the "Sacred Road." The park on the left side was made about fifteen years ago by levelling down the ruins that projected above the ground. Very interesting ruins are buried here. The body of the King Dutu Gemunu was cremated on this land (see p. 48), and his tomb is considered to have been seriously damaged by those who attempted to level this piece of ground for a park. The brick basement towards the west within this esplanade is supposed to be the remains of the monument of the King Dutu Gemunu. It measures 22 × 17 feet. The large hall within sight on the other side of the park is the court-house, opposite to which a few stone steps are laid open. This discovery should encourage an expert Archæological Officer to carry on extensive excavations round about the spot and unearth all the valuable ruins therein. Surely ancient things are much more valuable than a play-ground.

Turn to the right at the first junction next to Loha Maha Prasadaya Junction, and drive on direct, when you will see on your right side a fine pond laid with stone slabs. Then turn to the left and drive on, round the Buddhist Pilgrims' Rest founded in 1897 by Messrs. N. S. Fernando of Colombo and

XXXIX.



KUTTAM-POKUNA.



H. Simon De Zylva of Negombo. Before you get to the "Sacred Road" it is interesting to visit the site of an ancient dining hall of the monks, discovered by the Archæological Commissioner in about 1903 within the Government rest-house garden. On examining the small well protected on its inner sides with stone slabs it is clear that there had been water pipes laid underneath the ground for the purpose of getting water from Abhaya Wewa, the nearest tank. The big canoe was used as a receptacle for rice gruel and water for the thousands of monks who must have visited the *Danasala*. It is a great pity that the Archæological Commissioner has not continued the exploration of the rest of the ground. Every lover of antiquities would certainly prefer to see the numerous things now under earth rather than a modern tiled-roof building over them.

Drive on to the "Sacred Road," and proceeding a few yards northwards, on the right side of the road there is a small stone vessel—a "medicinal bath" used by monks in ancient days. Beyond that is a well-built platform of an important building, in the centre of which there lies a raised stone slab as shown in plate XXVII. This is considered as the site of a Dhatu-Mandeera, a hall where Lord Buddha's Relics were placed. A certain European writer on Anuradhapura has called this slab the couch that illustrious King Dutu Gemunu used at the time of his death! Sir Emerson Tennent is also mistaken in his words; "Extended on his couch in front of the great Dagaba which he had erected—" He expired at the southern entrance of the Ruwanweli Dagaba and not here (see pp. 47, 48).

Now you enter through the first eastern guard-house (plate XVI.) into the Ruwanweli precincts. This small building of brick walls and modern tiled roof was erected about 50 years ago at the very site where, in ancient days, there was a better designed guard-house. Walk on to the site of the second (plate XVII.), where there are broad stone steps and

about 24 pillars. On descending the steps on the opposite side you come to the compound called *Gajan Maluwa*, the name being derived from the excellent arrangement of one hundred elephant heads on each side of the short wall that faces this compound, along which processions marched in the olden times. It is better to postpone for a while the examination of the elephant faces; and enter, through the third entrance the *Salapatala** *Maluwa*. If the Buddhists are engaged in devotion and religious ceremonies at the great Shrine (read Chapter XI.), be careful not to walk in such a manner as to cause any inconvenience to them. Keep your right to the Dagaba and walk along, when you will see a small canoe to hold water for pilgrims to wash their hands and flowers. Next to that there is a standing slab having an inscription in Sinhalese characters 700 years old. Then you see the four Statues of the last four Buddhas; viz.:—Kakusanda, Konagama, Kassapa and Gautama. The fifth one is that of the King Duttha Gamini or Dutu Gemunu, who constructed this most marvellous edifice twenty and a half centuries ago. All these statues were discovered by the Incumbent of the Ruwanweli Temple at the time when the debris collected around the edifice was removed. The mounds of earth now seen on your left side had been burying the Dagaba partly at the time when this indefatigable monk commenced restoration work. It has been proposed to remove the King's statue to a more appropriate spot as the present place did not belong to it originally. At the southern entrance there is the statue of King Bhatiya Tissa (see plate XXI.). This is found where it was placed in ancient days. Towards the northern entrance there is the colossal pillar, 22 feet in height, that had been fixed by the great-grand-father of Dutu Gemunu to mark the spot of the Maha Cétiya (see page 42). Now you

* Sala = stone; patala = laid; Maluwa = compound.

have to return to the main entrance on the east, where there is the collection-box kept by the Ruwanweli Dagaba Restoration Society for the most stupendous task of restoring this most important edifice. Read the letters of His Excellency William Gregory in pp. 50, 51, 52. Every Buddhist and lover of antiquities is requested to render all possible support towards this restoration work. Do not forget to examine now the remains of the elephant faces built into the walls around the platform of the Dagaba, some of which could be seen on the eastern wall facing the quarters of the monks. Having done this you can step into the premises of the monks, the chief of whom is Naranwita Sumanasara Unnanse, who is referred to even by Sir W. Gregory. He speaks—besides Sinhalese and Pali—Burmese, Hindustani, Malay, Tamil and a little English. You can walk through the compound and on your way to the “Sacred Road” there is seen a circular pond laid with slabs.

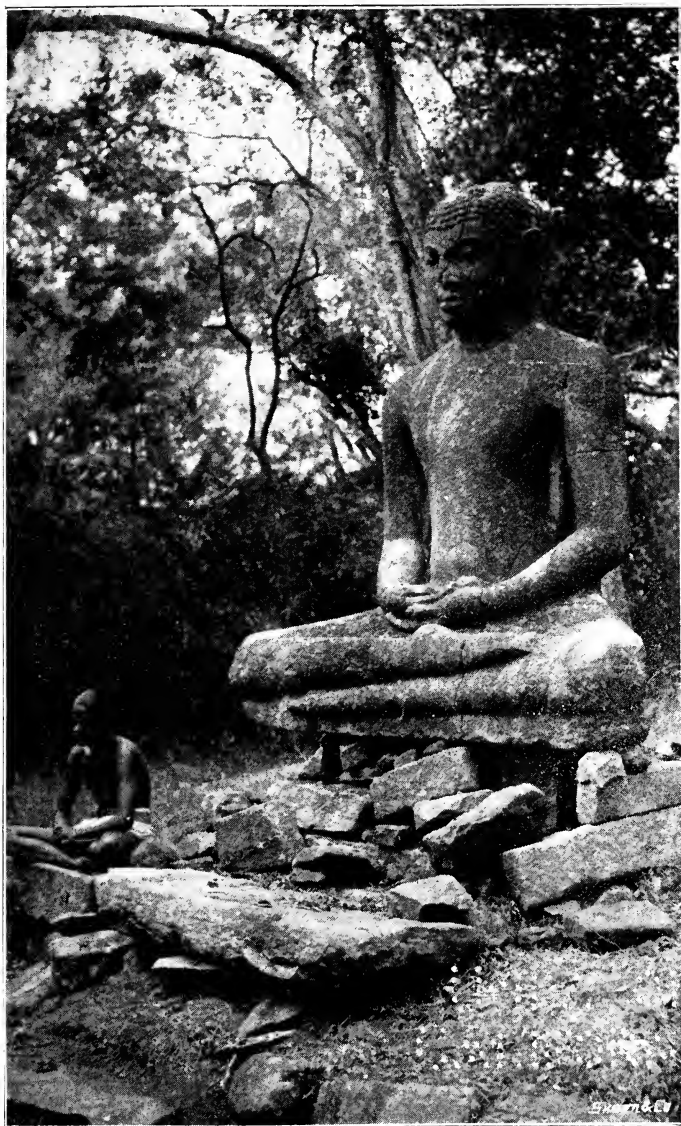
You would be surprised to learn that the ignorant servants of the Crown want the Buddhists to acquiesce in their silly statement that even the first guard-house you have already seen and as shown in plate XVI. is Crown property! Such an act should be characterised as a heinous crime!

A very small Dagaba called “Kujatissa Vehera” is to be found on the right side of the “Sacred Road” behind the Government bungalows facing Ruwanweli.

After having noted all what you saw at Ruwanweli enter into the conveyance and drive on for about a minute, when you would come to a junction where on the right side the Government Civil Hospital is. Here you should turn to the left in the western direction, and on the right side of this branch road there lie a stone bath and basin—(see plate XXVIII.). There had been a bath room at this spot, and a portion of the foundation stones is still to be seen. The bungalow of modern type on this land—

the cremation ground of the Buddhist Priesthood—is the result of a foolish act of a late Government Agent, who, though against historical facts and the evidence of brick and stone remains in the land, to the great annoyance of the Buddhist public, caused the erection of this building. As the Buddhists continued cremation on the same land no officer lived in this bungalow for some time after its construction. At present the Medical Officer lives here. Sir Henry Blake's Government has allotted a small portion of this extensive cremation ground for crematory rites, and that part may be seen enclosed with barbed wire at the expense of the Buddhists. At a distance of a few feet from the stone bath there is a small brick mound, which is the remains of Anula Cētiya, the monument built in memory of the first Sinhalese lady who became a priestess immediately after the advent of Sanghamitta Theri—(see p. 33). On the same side there are three small tombs built in memory of three chief monks who lived in Anuradhapura within the last century.

Sixteen stone pillars that stand to the east of the *Thupa* are those of the guard-room of the Thuparama. From the site of this *Muragé* or guard-room you can see the remains of the rampart around the Dagaba precincts. It measures 465 feet from east to west and 310 from north to south. Entering through the *Muragé* walk along the path, when you would see on your left side the site of the ancient *Dalada Maligawa* or the Tooth-Relic Palace. There is an oblong well beautifully laid with stone slabs; and it is evident that it had a separate room although there is no protection whatsoever now-a-days around it. The *Maligawa* was an upstairs one. There are 4 excellent pillars having extraordinary carvings on the top, 21 pillars in good state and 15 in a damaged condition. The stone door-frame which is still in erect condition measures $7\frac{1}{2}$ ft. \times 3 ft. $4\frac{1}{2}$ ins. The lower portion of three or four pillars has still a polished surface.



DAMAGED STATUE OF BUDDHA.



The whole of the well-preserved basement of this building measures 70 × 27 feet.

The steps of the eastern entrance of the Thuparama Dagaba—(read Chapter VIII.)—have been misplaced recently by the Buddhists who restored it. The carved stone tub at the entrance is intended to hold water for the use of pilgrims. Ascend and walk along the *Salapatala Maluwa*. This is the first Dagaba constructed by the Sinhalese nation. This being quite a small structure has never been left to be in ruins. In ancient days this and all other Dagabas were crowned with golden pinnacles. The one you see now on the top is made of brass. On descending from the platform to the *Weli Maluwa* or sandy compound there is a small mound to the north within the same compound, and it is called Sanghamitta Cētiya. It contains the relics of Sanghamitta Theri referred to in pages 30 and 33.

The junction of three roads within the sacred precincts of Thuparama is a new introduction, probably to pave the way to usurp all this ground. The road to the north leads to Jetawanarama and Lankarama Dagabas, which come under the second section. It is a matter for serious consideration on the part of the Ceylon Government why it has been allowed to call the very compound of this Dagaba "Crown property." There are the foundations of the rampart on all the four sides, and within it there lie the ruins of *Dalada Maligawa* and also Sanghamitta Cētiya. In short every piece of stone tells the story of the rights of the Buddhists. In addition to all these proofs there are the most authentic records, such as the *Mahavansa*, Fa-Hian's "Buddhist Records of the Western World," &c. On the face of these facts an attempt to convert the sacred precincts of Thuparama to Crown land is nothing but outrageous and mischievous. Mr. L. W. Booth, during whose administration of this part of the country the Buddhists suffered very much, committed a most unjust act by driving away the

devotee* who was attending to the daily duties at this Shrine and by getting his house pulled down without the interference of the Court of Law. Surely this is not the characteristic of British Justice so widely accepted throughout the world !

Let the carriage be taken towards the west and await your arrival on the bund of Abhaya Wewa, which is erroneously called Basawakkulama. You may walk towards the south along the footpath that runs between *Maligawa* and the Dagaba, when you will see to the south-west of the Shrine the site of Asiggahaka Pirivena as shown in plate XXIX. In a parallel line with this site towards the south a few feet distant there is the *Mutragala*—(plate XXX.). This is a very good proof of the refined sanitary arrangements in the days of antiquity. Having seen this get back to the footpath, and on proceeding a few feet to the south you will see the remains of Cullanaga Pirivena. The sculpture on the moonstone and other stones at the threshold is something very beautiful. In about 1901 the basement stones of this were in good order on all sides ; since then the Archæological force of coolies had some digging in the centre of the building and the spot was abandoned abruptly, leaving things in a worse condition. We hope the Archæological Commissioner would attend to this and get the stones replaced. Behind this and towards the road to the bund of the tank there are two nice stone basins which had been enclosed with a room of 12 × 9 feet for monks to wash and dye their robes. From here walk on to the bund of Abhaya Wewa, formed during the reign of the King Panduka Abhaya, 437-367 B.C. We are not anxious to point out official blunders ; but it is our duty to state that it is wrong to stamp this historic tank with a name foreign to the history of Anuradhapura. We have been pointing out this ; but the officials adhere to the false name. It is

* Read his statements in page 93.



MOONSTONE.



absolutely essential that this tank should go by its genuine name*. This tank was fully restored in 1879 and the annual water-rate Government got in 1899 was over Rs. 500. The cost of its restoration, whose extent is 265 acres, is laid down as Rs. 60,705-73. The height of its sluice above mean sea level is 276'45. From the bund of the tank you will get a western view of Ruwanweli Dagaba. In the midway between the Dagaba and the bund there lie the ruins of Mahapaduma and Sunhata Pirivenas or Oriental Colleges. (See plates XXXI. and XXXII.). It was from the precincts of the former that the coolies of the Public Works Department removed stones; and those shown in plate XLIV. are some that were left unbroken through the interference of the Buddhists. (See pp. 78, 87). These were photographed by a representative of Messrs. F. Skeen & Co., Colombo, on the 17th November, 1907, at our request. From the words of the Archæological Commissioner in page 78 you could very well understand the despotic attitude this servant of His Majesty has assumed. His authority appears to be something higher than that of the Court of Law! We know that he is one of the oldest civil servants; but it is gross violation of British Justice to reduce these sacred stones to metal and to say that the remains of religious edifices in the Sacred City do not belong to the Buddhists. If the sacred precincts are allowed to be devastated in this manner, in a short time the Buddhists will have very little evidence to maintain their long enjoyed rights and privileges, and the lovers of antiquities who visit this City of Shrines and Ruins will be disappointed. Surely the British Government that is based on the best of laws should not legalize such acts of its servants and thus suffer the Buddhist world to get disgusted with British administration.

* The former "Ayton road" is called since a few months "Dickson road," in memory of that official whose most absurd and anti-historic plan of Anuradhapura has brought about all this confusion and anxiety! When such changes are possible why delay in other matters?

To the south of Mahapaduma Pirivena there is a pond laid with stone slabs that are now in disorder. Beyond this, within an enclosure, is the bungalow of the Police Magistrate. (See plate XXXIII.).

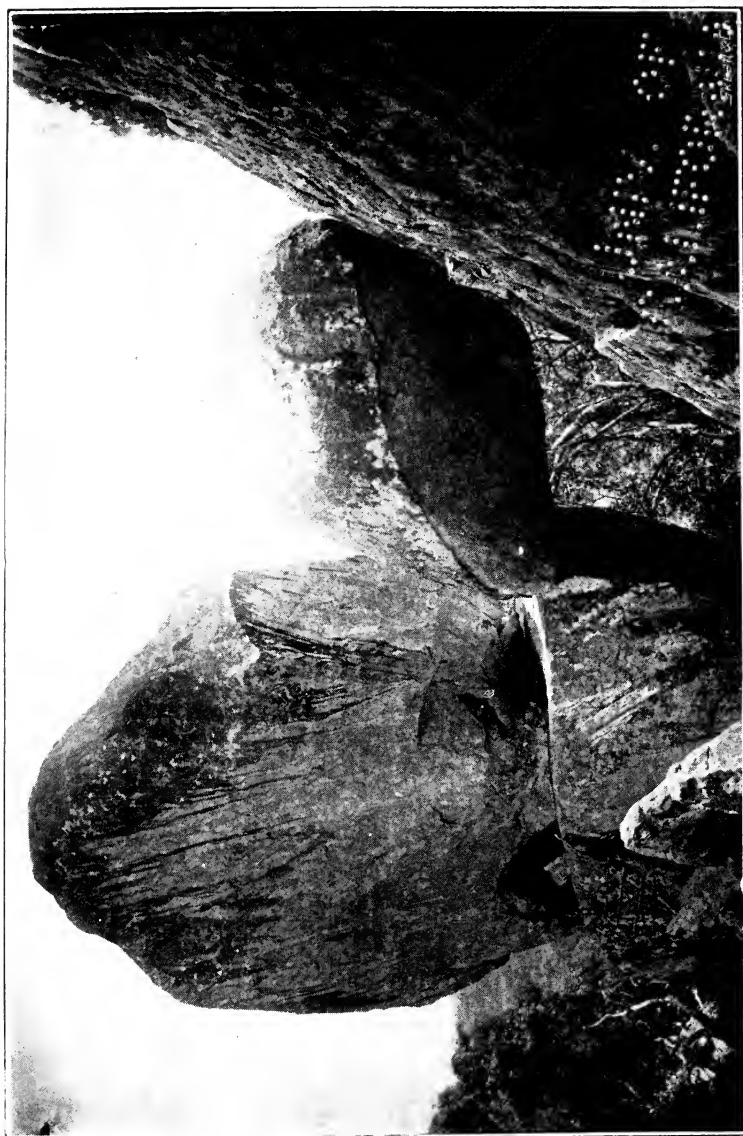
The intrusion upon Buddhist land by officials is very manifest from this instance also.

To the west of Mahapaduma Pirivena there is a mound on the top of which there had been a small building that was used by monks as a place for meditation and also for enjoying fresh breeze during hot hours. The new house next to this is the residence of the tank guardian. From here you may drive on to the junction, meanwhile looking on the ruins between the tank and the road. The upstairs building on the left side at this junction is the Government Kachcheri, where the chief office of the Government Agent is. Turn to your left and drive on a few fathoms towards the east when you will see on the left side a small pond shown in plate XXXV. It measures 70 × 65 feet. This beautiful pond, on the bed of which stone slabs are laid, had its supply of water from Abhaya Wewa by means of pipes. As this was prepared for the use of monks we conjecture that there had been a roof over this nice little pond. There is a bigger one on your right side, and it is in a most dilapidated condition.

Drive on to the junction of four roads, within your sight, and turning to the right go along the newly established bazaar road. On the left side you see the rampart of the Bo-maluwa; after you have passed the second row of boutiques you will see to the right the site of an important building about which Mr. H. C. P. Bell, Archæological Commissioner, observes thus in his report, 1894:—

“The well-known ruin in the heart of the town and close to the Anuradhapura-Kurunegala road known as “*Mayura Pirivena*”—a misnomer commonly mistranslated “Peacock Palace”—was excavated late in the year, and those of its columns which were prone partially raised.

“This once beautiful shrine—a Vihare measuring 66 ft. by 45 ft. 6 in.—is of the type of the so-called “Pavilions” west of



MIHINDU GUHA AT MIHINTALE.



Ruwanveli Dagaba and the Vihare at Abhayagiriya. (Section IV.)

"The ornate pillars, with their plain squared shaft and spreading capitals, rose 11 feet from floor level. The ornamentation of the capitals assimilates to that at the other vihares of this special type. The *makara*-topped balustrade is exceedingly well executed. The wide steps (7 ft. 8 in.) had triple dwarfs and pilasters on their risers, and at foot a fine moonstone, quite plain save for a central lotus flower carved in relief—the more chaste from its simplicity.

"The ruin has naturally suffered wholesale despoiling from its convenient position. Both guard-stones and much of the stonework of its portico are gone for ever, together with the shafts of the inner columns, all of which were of limestone. One balustrade, one step, the moonstone, and the majority of the pillars (originally twenty-four altogether) remain; but all need resetting."

Having seen the remains of this building proceed on and after you have crossed the canal that takes water from Tissa Wewa you will see a Dagaba in ruins on the right side of the road. Some call this *Elala Sohona*, the tomb built in memory of the Tamil usurper Elala or Elara, who was defeated by the Sinhalese King Dutu Gemunu, about whom reference is made in the first part of Chapter X. In the absence of any proof whatsoever to accept it as such we are at a loss to understand what has induced the officials to name a portion of this road "Elala Road." The Local Board is hereby requested to correct this mistake at an early date. Why not call this "Isurumuni Road"—Isurumuni being the first rock Temple formed in Lanka and the most prominent object of visit on this road?

The notes of the Archæological Commissioner on the so-called "Elala Sohona" are as follows:—

"The wide trenches, begun in 1896, from north and east into the wooded hillock, commonly styled "Elala's Tomb," have been pushed on until the brick wall of the ancient dagaba has been struck. Here the cutting gives a vertical height of 60 ft.

"Progress is necessarily slow, owing to the great amount of earth to be removed, the limited space for working, the constant danger from falling *talus*, and the difficulty of getting rid of 'spoil.'—(1879).

"The deep cutting into this hillock struck in 1897 the base of the ancient dagaba after the removal of tons of *débris*.

"This year by pushing excavations carefully the outlines—so much as remain—of its three concentric ambulatories (*pesàdawal*) and of the *garbha* (bell-shaped superstructure), truncated and much broken, have been approximately traced. On the east the ambulatories cannot be fixed: the collapse has been too complete. But on the north the base, *pesàdawal*, and 'bell' are sufficiently well marked to give an approximation to the true calculation of their respective dimensions. Worked out from the partial segment laid bare the perimeter of the base of the Dagaba is about 564 ft., whilst the circumference of the bottom of the *garbha* above the ambulatories is some 100 ft. less.

"That this large Dagaba—the probable 'Dakshina Vihare'—resembled its fellows (Ruwanweli, Abhayagiriya, Jetawanarama, Mirisawetiya) in having at the cardinal faces offset wings, or screens, stone-built, has been settled by the discovery *in situ* of the ovolo plinth (24 ft. 8 in. by 7 ft. 3 in.) of the north 'chapel' and a portion of the ornamental *stele* which flanked it west. No traces of the east 'chapel' are left. On the south and west the mound has not been opened."—(1898).

"At the centre was exposed a vertical mass of brick, roughly square (38 ft.). This was manifestly the base of the *hatares kotuwa* of the Dagaba.

"During the course of work at the foot of 'Elala Sohona' several limestone *karandu* ('relic-caskets') came to light in the spoil. They were all empty."—(1899).

When the above statements of the Archæological Commissioner are directly against the popular talk of the masses it is very necessary that something should be done forthwith to remove the wrong appellations to the Dagaba and the road.

The visitor has to drive on over the second canal that takes water from Tissa Wewa, and in a few seconds his attention will be attracted by the view of Isurumuni Vihara situated on the right side by the eastern bund of Tissa Wewa. (Read pp. 33 and 34 and see plates XI. and XII.). Get the driver to take the carriage along the branch road improved by the Vihara authorities. On both sides are seen ponds and paddy fields. And now you have to walk over the culvert of the canal that takes water from the same source and then enter into the sacred precincts of the first rock Temple founded by the

Sinhalese during the reign of the King Devanampiya Tissa, 300 B.C.

Sangharakkhita Thera the elderly Incumbent is very courteous and always attentive to his duties and also willing to help the visitors and pilgrims in every possible manner. The ancient Image-Room is just above the pond. The fishes in this and other ponds at the Temple are not allowed to be caught. This very persevering monk has begun to construct another big Image-House covering the cave that faces the east. After you have seen all that is interesting it is necessary to return to the main road and drive on southwardly when you will see on the left side Vessagiri Caves, which had been used by priestesses in ancient days. (See plate XXXVI.). Besides these caves there had been small Dagabas, Viharas and abodes whose sites have recently been excavated by the Archæological Commissioner. The distance from Bo-maluwa to Isurumuni is $\frac{3}{4}$ mile and from Isurumuni to Vessagiri $\frac{1}{4}$ mile. The branch road on the right side will lead you to the bund of Tissa Wewa founded by King Devanampiya Tissa. When you drive on towards the north for about two minutes you would be able to see Abhayagiri and Jetawanarama Dagabas in the north-east direction and also Isurumuni rock below the bund. The length of the bund is $1\frac{1}{2}$ miles; and the area of this tank is 396 acres. Proceed on over the bund until you get to the Puttalam road and go to the east. On the left side there stands Mirisaweti Dagaba surrounded by various ruins that mark the sites of ancient libraries, abodes of monks and so forth. All these are now claimed by the Crown! (See plates XIII., XIV., and read pages 37, 38, 39.).

From here you may return to the place of rest and whilst going you will see on the left the prison; and at a distance of a few yards there are three ponds, one for drinking, the second for bathing and the third for washing purposes. Here ends your visit through the first section.

The second section includes Abhayagiri, Jetawanarama and Lankarama. It takes three hours to go through this section.

Drive along the road to Mihintale, and immediately after you have passed the Catholic Church turn to the left, and while proceeding you will see ruins both on the right and the left. The most important site on the right side is the spot where stone railings are, which deserve close examination. (See plate XXXVIII.) The following lines are from the reports of the Archæological Commissioner:—

“Trenching was commenced round the ‘Buddhist Railing’ discovered in September near Abhayagiri Dagaba.

“At the south corner of the east front a length of twenty feet of basement and plinth were unearthed *in situ*. Along the rest of this face the line of stone had been removed, except at the north-east corner; the south face showed hardly more stone in position, and, on carrying the excavation across the Outer Circular road* round the north and west faces, the same disappearance, except at the corners, was confirmed of all but short lengths of the lower members.

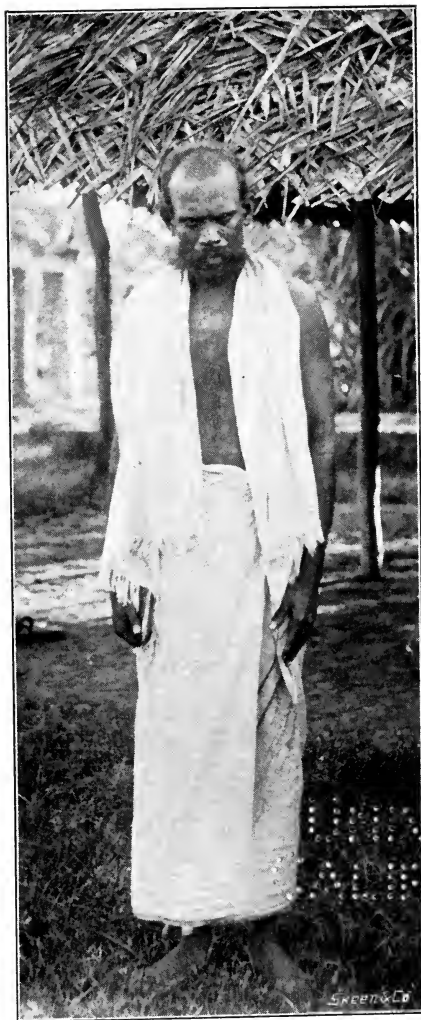
“Nearly all the pieces of the rail were unearthed inside the enclosed site, some at a depth of 8 feet below the surface.

“The excavation has been so far successful that the following data may even now be postulated:—

- (I.) The railing was rectangular, 140 ft. on its north and south sides and 110 ft. east and west approximately.
- (II.) It consisted of seven members, together rising to a height of 7 ft. 6 in. above ground,† with a backing of brickwork up to the bottom of the rail plinth, *i e.*, to the level of the ground inside.
- (III.) It was quite unornamented except at the four entrances.
- (IV.) The entrances partook of much of the plainness of the rails. In lieu of the lofty *toran* (arches) of India with their richly carved cross rails, at the gateways stood guard-stones morticed to the rail at back. These elongated terminals rise above the coping. In width 1 ft. 1½ in., their tops are rounded off at a height of 5 ft. In design they display a chaste simplicity. The surface ornament is a tall lotus plant planted in a bowl-

* The road has since been diverted so as to clear the ruin.

† The later discovery of a further ovolo member, making *eight* in all, raises the height to 8 feet.



EX-CONTRACTOR OF ARCHÆOLOGICAL
COMMISSIONER.

(Chief witness in the Anuradhapura Case.)

shaped vase (differing in each pair), the stalk throwing off leaves on either side and issuing in a full-blown flower or bud.

- (V.) The railing was probably surrounded by a colonnade, some 10 ft. in width, of slight squared pillars.
- (VI.) Inside the railing was an inner enclosure, within which stood further columns, tall, with octagonal shafts and ornamental capitals.
- (VII.) Portions of a second moulded stone basement, with slabs "set" to carry brickwork, belong either to this inner enclosure or to vestibules to the railed structure."—(1890).

"The excavation of this site, within and without the railing basement, was completely finished early in the year.

"The ascertained data may be thus summarized :—

- (1) The entire oblong site enclosed by the stone railing measured 138 ft. (east and west) by 112 ft. (north and south). The railing proper (3 ft. 10 in. in height) consisted of three members; plinth, standards with horizontal rails, and coping. These stood on a moulded base of five members (rectangular, ovolo, and stepped) handsomely designed, rising 3 ft. from the ground level outside, and projecting 2 ft. 4 in. beyond the rail plinth. It was of the true "Buddhist—railing" type as met with in India—uprights with lenticular cross rails; but here the whole is quite free of ornamentation.
- (2) The railed enclosure was entered by flights of steps on all four sides; but whilst the east and west gateways were centrally placed, those on the north and south were equi-distant with the western entrance from the north-west and south-west corners of the railing, and therefore not in the middle of the north and south faces. This was due to the elongation of the building towards the front or east.
- (3) The four stairs led on to a broad open walk 12 ft. 6 in. width surrounding a quadrangular structure 105 ft. in length by 80 ft. in breadth. This was defined by a low basement in limestone bearing on its outer face a dado of alternate elephant heads and lotus bosses."—(1892).

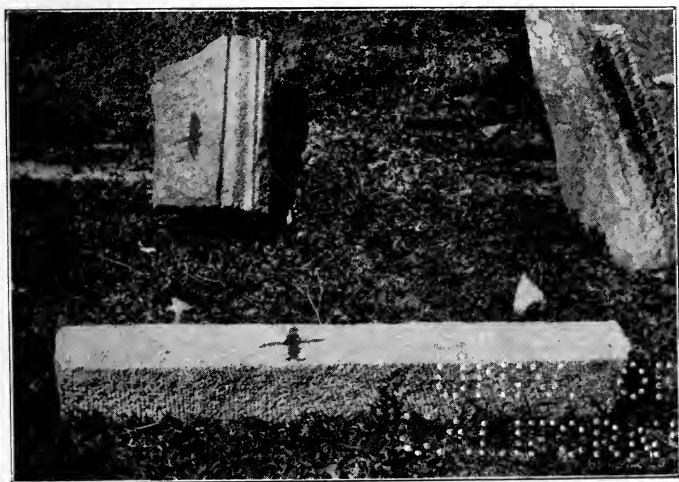
The visitor would see that such railings had been fixed all round the building which is supposed to have been an Image-House. We have seen railings

of similar style at Buddha-Gaya Temple, in Bengal, erected during the reign of the Emperor Asoka.

What you see on the left is Abhayagiri Dagaba, an account of which is given in Chapter XII. (See plates XXII. and XXIII.) Drive on to the eastern entrance by the edge of which this new road runs. The moonstone is either hidden underneath the road or removed. The distance from this spot to Malwatu Oya is $11\frac{1}{2}$ chains. You may go round the Dagaba along the *Salapatala Maluwa* keeping your right to the edifice, and at the western entrance descend and walk a few feet towards north-east. There is a very interesting object of visit situated in almost parallel line with the remains of the northern guard-house of the Dagaba; it is the ruins of an excellent Vihara or Image-House. The characteristic reference to this in "Buddhist Records of the Western World" by Fa-Hian is reproduced in pages 56, 57.

Having examined the ancient walls and other things of the Vihara that was once a building of immense value you should re-enter the *Salapatala Maluwa* and walk on to the eastern entrance. From there you have to drive a few minutes until you reach the two grand ponds now known by the name of *Kuttam-Pokuna*, whose meaning in Sinhalese is "pair of ponds." (See plate XXXIX.) One measures 141×60 feet, and the other 104×60 feet. Between Abhayagiri and these ponds there is situated on the right side, rather close to the Dagaba, a building covered with calicut tiles for the accommodation of Buddhist monks who visit the Shrines. It was built by Upasaka S. Pines Fernando of Potupitiya in Kalutara District in 1904 on the land presented for the purpose by Mudaliyar D. Godage.

When you proceed on a few feet from the pair-ponds you will see a road to the left. It is the continuation of the "Sacred Road," and is considered to be the ancient street along which the royal procession marched to the Sacred City.



"CONDEMNED STONES."

Figure 6 shows the effect of the initial concentration of the monomer on the polymerization rate. The reaction rate increases with increasing initial concentration of the monomer. This is due to the fact that the higher the initial concentration of the monomer, the more active species are present in the system.

The next thing you would see is the statue of Buddha, shown in plate XL., by the side of which the road runs. The way in which the road is constructed is objectionable and there were some signs of abandoning it altogether some time ago when Sir Henry Blake was in the Island. At that time there was a branch road which diverted the traffic away from the Statue. This arrangement was adhered to only for a short time. It is a pity that some of the officials who had been to Anuradhapura were more inclined to do what hurt the feelings of the Buddhist community when there was a possibility of doing things to please them at the same time.

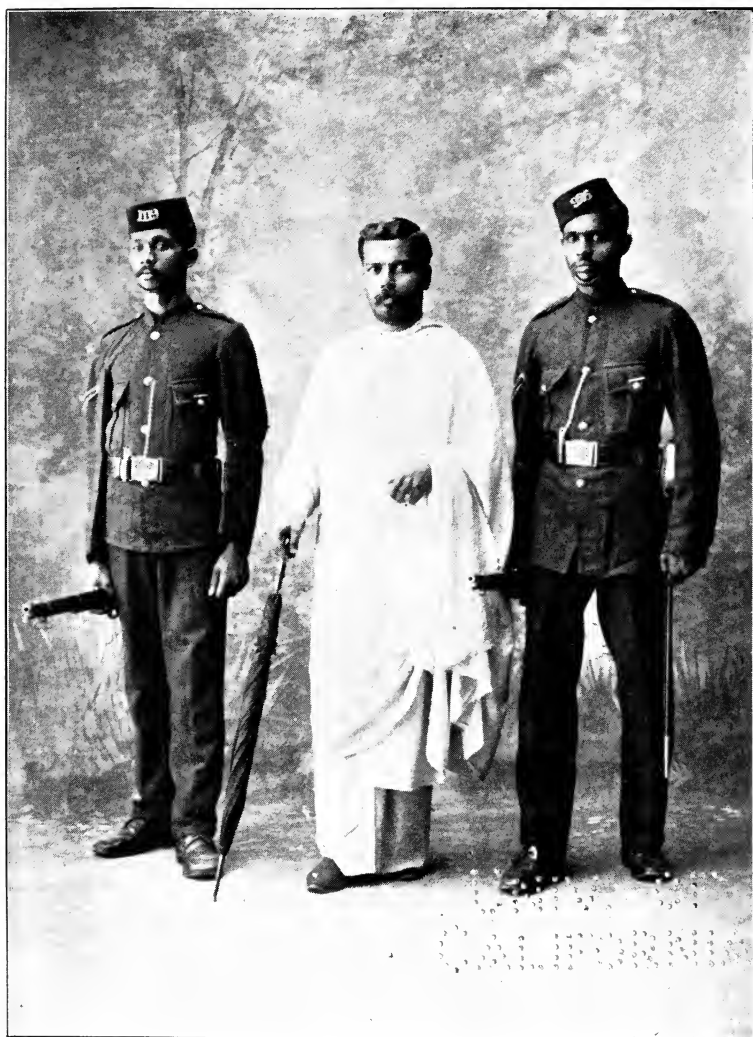
To get to the southern entrance of the Jetawanarama you have to turn to the left at the next junction. (Read pages 58, 59, and see plate XXIV.)

Drive back and proceed on round the Dagaba when you will see lots of ruins to the north of Jetawanarama. It is in this part that the Archæological officers should carry on explorations and excavations in order to find out the ruins of the political City of Anuradhapura. After you have passed the north-west corner of the Jetawana rampart you will see on the right side a raised basement, having pillars, of a building of great prominence. The moonstone laid at its entrance is the best yet discovered. A little further from here there stand eight most huge pillars. The less intelligent people say that the royal elephant stable was there and the remains of that big building are these pillars. It is an admitted fact that after the construction of the Jetawanarama hundreds of monks lived in lands around the Dagaba; and these pillars may safely be called some of those that were utilised for a very extensive building, probably a *Dharmasala* (preaching-hall). The next object of attraction is a canoe measuring 62 feet. The site where this canoe is may be called that of a dining-hall. On the left side there are some interesting ruins that are accessible.

Whilst driving you will see on the right side four inscription slabs on the ground and other things. Of these the chief object about which everybody queries is the carved stone placed on pillars. About this we quote below the words of Mr. Burrows, in 1885. He says:—

“While carrying out some mild excavations on the Outer Circular road near the ‘stone canoe,’ in November last, we had the good fortune to dig up a magnificent stone, nearly square, and weighing some four or five tons, with sunk panelled mouldings to a depth of $1\frac{1}{4}$ ft. As the stone had fallen on its face, the delicate lines of moulding proved to be almost as perfect as on the day they were carved. A little further search was rewarded by the discovery of two smaller stones of similar design, which exactly fitted on to either side of the centre piece, and it was then evident that the trio had formed an oblong canopy over some statue, or perhaps over a throne. The pillars were discovered at some little distance from the canopy, at a depth of about four feet below the surface, and by degrees a series of oblong slabs were turned up, each bearing a bold fresco of peculiar design which ran along and were keyed into the upper rim of the canopy. Finally, the site of the building was found about two feet down. The subsidence of the ground had displaced some of its pavement stones, but the general shape and the measurements left no doubt of its identity.”

Further up on the right side there are interesting ruins on rather a high ground. From here drive on, and turning to the left you will see two small ponds on both sides of even shape and equal size. It is probable that these two are the parts of one single pond. On the right side there is seen a big stone door-frame, and you will drive by the side of the ruins of a brick building. Some portion of its ancient chunam plaster is yet to be found. And then you see on the left a pond of vast dimension, which, of course, in the days of the Sinhalese Kings, was full of water supplied from Abhaya Wewa. Then comes within view a small rock, on the right, which has a cave. This cave was lately used by an Upasaka, who was ultimately disturbed by a certain official. On the same side of the road there are beautiful pillars, slabs, &c.



HARISCHANDRA A PRISONER IN 1903.

(From a Photo taken recently to publish in "The Sacred City of Anuradhapura.")



At last you arrive at Lankarama, a short account of which is given in Chapter XIII. (See plate XXV.) After having seen and examined all the little things at this small Shrine, the last object of visit in the second section, you will order the driver to take you directly to your resting place. And if you wish to see trees such as ebony, satinwood, &c., you may go to the garden of the Maha-Bodhi Society situated on the continuation of the "Sacred Road" and to the north of the cremation ground where stone tub and basin are, referred to in page 113.

Mihintale comes under the third section. This historic rock, a description of which is given in Chapter IV., is situated at a distance of eight miles to the east of the Sacred City. It takes about an hour and a quarter to reach the neighbourhood of the rock. The best time to go there is early in the morning. If you start at 5 A.M. from Anuradhapura you could return at about 10-30 A.M. On your way you cross Malwatu Oya, and at a distance of two miles from the Sacred City you will see Nuwara Wewa on your right side. This should be visited on your way back.

There is a small bazaar at Mihintale and also a Civil Hospital and Government Rest-house. The carriage driver will take you to the west of the rock, where you get down and walk along the path towards the east until you come to the flight of steps shown in plate I. You now begin to ascend. You have to pass over 216 steps. After you have gone up you come to a "landing" and walk about 40 paces. This is followed by an alternate series of steps and "landings." The order is thus:—70 steps, 35 paces; 17 steps, 6 paces; 9 steps, 5 paces; 27 steps, 80 paces; 9 steps, 20 paces. Whilst walking over the last stretch of level ground you will see on your left a way that leads to the two inscription slabs that are very well preserved. After seeing them you have to return and resume walking on,

and turning to the north you have to ascend 230 steps. The last steps are those shown in plate II.

All these steps referred to have been made separately and laid on the way. The most excellent and skilful manner in which they were arranged twenty-two centuries ago can be well re-called to one's mind when their present condition is seen and considered.

Having gone through this flight of steps you walk on about 20 paces. Next you have to ascend upon 62 steps that are cut out of the rock. Then you have to cross 30 steps laid; 120 steps cut, 18 and again about 85 steps that are laid. At last you enter the top of Mihintale, where Mahaseya or Sela Cētiya is seen on still a higher ground. (See plate III.). Its present height is about 65 feet and the circumference is 340 feet. While descending from this Dagaba precincts walk to your right when you will see a pool on the rock and also a cave at the western extremity of the pool.

Then you see Ambastala Dagaba—(plate IV.). There are forty pillars on the *Salapatala Maluwa*. The circumference and height of this Dagaba are 96 and 30 feet respectively. You will see at this edifice a stone slab laid on the ground protected with short iron railings. This slab is named *Chandrapasana* on account of an extraordinarily bright light it produces at night when a candle is lit over it. It is said that there is no other stone of this kind in the Island, and that this itself had been brought from Himalaya Mountain. Somebody might point out to you a jointed up stone statue and say that it is King Devanampiya Tissa's. It is absolutely a misrepresentation. To the east of this edifice there is what is called *Aradhana-gala*, a big stone on the rock. It was this stone that Sumana Samanera mounted to recite words of invitation to the gods to assemble to hear the Doctrine in the evening of the day on which the most enlightened Maha Mahinda Thera arrived at

Ambastala. Walk on to the north-east along the compound between the two abodes of the monks, and turning to the east at the second abode formed partly of a cave you have to descend gradually along a stony path and at last you will reach what is shown in plate XLII. This is a spot where Mahinda Thera is supposed to have rested. It is extremely interesting to see eastwardly from this stone seat or bed, which is about seven feet in length. The covering stone over it is not a part of the same of which the seat is formed, but is altogether detached. Pious Buddhists even make offerings of flowers, incense and candles at this stone in the highly revered name of the Founder of Buddhism in Lanka. Having enjoyed a distant view of hundreds of miles eastwardly over the jungle which was once a sea of paddy fields you should return along the same path to the Pilgrims' Rest at Ambastala Dagaba. This Rest, whose extent is 44×44 feet, is to be formally opened in this year (1908). An active Upasaka by the name of Tennakoon Mudiyanse Appuhamy built this useful hall out of the funds he raised specially for this work.

There are two elderly monks living here. Weera-pokune Gunaratna Unnanse, who is a native of Kurunegala District, has been living on this sacred rock 47 years; and the other monk, Kumbukwewe Rewata Unnanse of Anuradhapura District, established himself four years later.

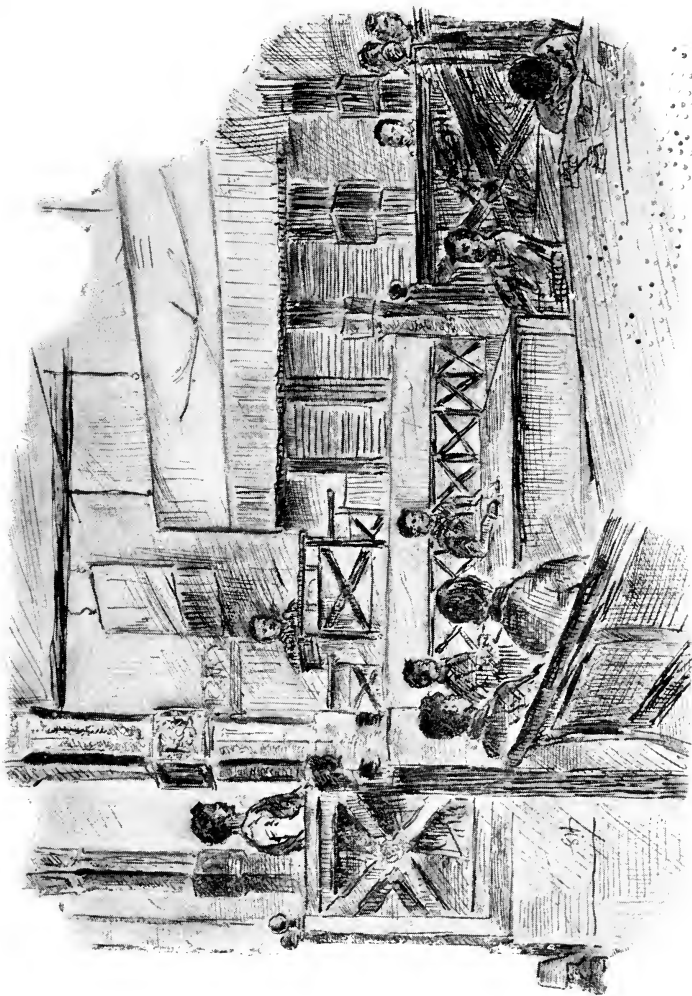
It is pleasant indeed to find cocoanut, mango, jack, plantain and other fruit-bearing trees well-grown on the summit of this lofty rock. (Read Chapter IV., and see plates I., II., III., IV.).

While descending you should try to find out the *Naga-pokuna*, referred to in page 11, situated on the left side, and a boy in the Temple may be engaged to take you to this beautiful pond. After seeing it you have to go down to the high road. If you wish to see the cave called *Rajagirilena*—(plate V.)—you should engage a man from the Rest-house.

On your way back to the Sacred City you should halt at the northern sluice of Nuwara Wewa and see the most wonderful tank formed during the reign of the King Panduka Abhaya, whose name is identified with the formation of the first Municipal regulations in Ceylon, 437-367 B.C.

The sluices of Nuwara Wewa were repaired and partly renewed by the Government at a cost of Rs. 51,472. The height of its sluice above mean sea level is 277'18; and the length of its bund is 4 miles. Having seen this tank whose area is 2,960 acres you have to return to your resting place.

You have now gone through the three sections. And if you feel still inclined to prolong your stay you may take a drive at a leisure hour along the road to the railway station, and on driving to the left at the railway cross you will see ruins, some of which are visible from the carriage. Walk on to these sites and examine them. Having finished site-seeing here order the driver to take you to Toluvila, situated within about a mile's distance from the bund of Nuwara Wewa. There you will see the site of a very extensive building and some other ruins. If it pleases you, you may refresh yourself by taking a drive over that grand bund of Nuwara Wewa and then return to your rest.



THE TRIAL OF HARISCHANDRA AND OTHERS AT THE SUPREME COURT, KANDY.



Chapter XVI.

REQUIRED—A COMMISSION.

WE have explained in detail the origin of the Sacred City of Anuradhapura and the continuous enjoyment of its rights and privileges by the Buddhist communities. The reader of the book from the beginning to the end is necessarily struck with the question—"Why is the Government of Ceylon interfering with the religious rights and privileges of the people of the land?" By perusing carefully the letter of His Majesty the King of England and Emperor of India in pages 80 and 81 it could very well be understood that even His Majesty has been misled. In that letter these words occur:—

"From inquiries which His Majesty has made, it appears that the Buddhists in Ceylon are on good terms with the Government and that the fears you express are groundless."

From this statement in the royal epistle it is quite manifest that Sir West Ridgeway's Government have concealed the true state of things that existed between the Government and the Buddhists with respect to the Sacred City. By reading the whole of Chapter XIV. it will be seen that the Ceylon Government was, for certain purposes, suppressing the truth. Therefore it is not safe for the Buddhists of Ceylon, the great majority of the population in the Island, to depend upon the decisions and settlements initiated by that Governor.

It may be said that the Tamil King Elala, who had usurped this holy City twenty-and-a-half centuries ago, paid special attention to its sanctity; and the rights and privileges of the Buddhists, as far as their religion was concerned, were respected by him and his ministry.

In bringing this work to an end we implore most earnestly that His Majesty King Edward VII. be pleased to appoint a special Commission to enquire into the Buddhist grievances concerning the most hallowed City of the Buddhists, and give necessary aid to restore the same to its former state of purity. We are prepared to guarantee that large sums of money would be readily offered by hundreds of thousands of pilgrims who visit this City annually, if they could feel sure that His Majesty's Government is acting as the custodian of their Sacred City and at the same time helping them to rebuild the same.

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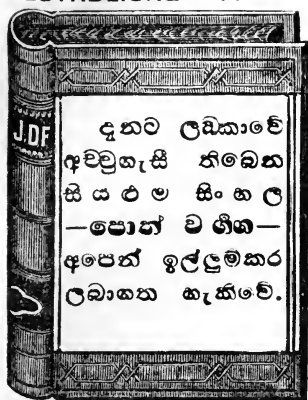
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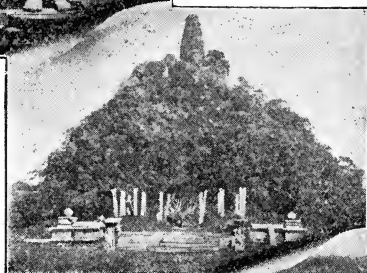
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